Section 9 - Jesuitica

WOODSTOCK LETTERS

Vol 77 - Year 1948

DATE	ISSUED TO

This book may be kept for one month. This is a free service; no fines are imposed.

We do invite the utmost cooperation to keep the books in constant circulation and to preserve their good condition.

Each book has an apostolic mission to spread the truths of God's goodness and the goodness of God's truth. You are its host for a month. You are its responsible custodian.

May You Enjoy This Book

JESUIT HALL
3601 Lindell Boulevard
St. Louis, Mo. 63108

DEMCO

Digitized by the Internet Archive
in 2015

https://archive.org/details/woodstockletters7711unse

FUSZ MEMORIAL
LIBRARY

50567

FUSS MEMORIAL
MO. PROV. S. J.
3700 W. PINE
ST. LOUIS, MO.
LIBRARY

A. M. D. G.

THE

WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS

VOL. LXXVII

151934
ST. LOUIS UNIVERSITY LIBRARY
EX BIBLIOTHECA
UNIVERSITY
STI. LUDOVICI
ST. LOUIS, MO. U. S. A.

WOODSTOCK COLLEGE

1948

FOR CIRCULATION AMONG OURS ONLY

50612

THE WOODSTOCK LETTERS

VOL. LXXVII, No. 1 FEBRUARY, 1948

THE POINT AND THE PURPOSE OF A PARISH CHURCH

Sermon at the Anniversary of Old Saint Mary's Church Boston, Mass., October 19, 1947

by

MOST REVEREND RICHARD J. CUSHING, D.D.

"This is no other but the house of God and the gate of heaven." (Gen. 28, 17)

It is with happy hearts, joyful and proud, that we gather this morning to commemorate the centenary of Old Saint Mary's. For a full one hundred years now the walls of this magnificent temple have resounded to the praises of the Lord, praises preached and sung with the special fervor of the Fathers of the Society of Jesus.

Old Saint Mary's is a monument to the zeal of the Jesuit Fathers and the loyalty of the people. It is also a monument to the family feeling between the Jesuit Fathers and those who have ever been connected with this parish. No priests, no succession of priests, can possibly build churches like Saint Mary's, traditions like those of Saint Mary's, a parish like this unless they are supported and inspired by a loyalty like the loyalty which the Jesuits have won here.

There is a strange but real law of mutual formation constantly at work between priests and people in the Catholic Church and in every Catholic parish. God accompishes His eternal decrees through priests and people alike, and priests and people exert a mutual influence on one another in the bringing to perfection of God's Providence for his Church. Great priests make for great people; great people make for great priests. Holy priests lead people into the ways of sanctity; holy people bring out whatever of sanctity our priests may possess. Our parishes are not built by the priests alone, they are not built by the people alone. They are the glorious result of mutual inspiration, common labor, a truly family unity of action between our good priests and our great people. Old Saint Mary's is a perfect example of what I mean: the vision of the priest is made possible by the generosity of the people, the loyalty of the people receives its reward through the leadership of the priest—and, thanks to both, a house is given to God that He may dwell among us and a gate is opened twixt earth and heaven—to bring from earth our hopes and prayers, to bring from heaven our strength and consolation. "This is no other but the house of God and the gate of heaven."

So the purpose for which we are met this morning is solemnly to commemorate this anniversary of the priests and people of Saint Mary's parish. The thoughts which crowd our minds on such an occasion are many and varied; one thought, however, especially impresses itself on me this morning. We have many churches, wond'rous shrines. Our cities are studded with them; our every landscape and skyline is adorned with their spires, their domes and their turrets. The world is filled with churches—but how little is God known and loved! Our churches are built on a lavish scale; they are, most of them, grand temples, lofty, ample and spacious. Yet how narrow, how circumscribed is the place God occupies in the minds and the affections of most men! It would be a waste of our time here this morning, a missing of the point

of this ceremony and of the work which made it possible, if we did not profit by this occasion to point out the necessary connection between the beautiful church that our hands have built and the effect upon our hearts and minds that this church must have. We learn of God in our churches; we are initiated within their sacred walls in the mysteries by which He comes to us and by which we are brought to Him. We are restored to His friendship and confirmed in His grace here in the churches we build to His honor. We are nourished at the altars of our parish sanctuaries. *But our God dwelleth not in temples built by hands* . . . He must find His eventual dwelling place in the souls of men, *the temples of His Holy Spirit,* temples which He Himself has fashioned in His own image. Unless God finally establishes His true dwelling in our hearts and minds, the temples that we build, however glorious to the eyes of men, are valueless in the sight of God. It required good hearts and noble minds to plan and to build this church, but the church itself will not have attained its purpose nor achieved the full measure of its beauty until it has made those *good* hearts *better* and more holy, those *noble* minds *sublime* and more attune to God. We do not build churches as ends in themselves, we build them as means to our further perfection, means to our sanctification, means of making us closer to God and more like to the saints in whose honor we dedicate our churches and our shrines.

It is in terms such as these that we must more than ever think of our churches, of their beauty and their majesty. We live in times which more than any others apply to all claims and all pretensions the pragmatic test. In a sense, Christ Himself provided the warrant for the application of this test to us and to our Faith when He said: *By Their Fruits Ye Shall Know Them.* It is by our fruits that the generation in which we live will always judge the faith that we profess, the relationship to our lives of the churches that we dedicate. Our churches are not

museums or ecclesiastical exhibition rooms; they are training places for the champions of Jesus Christ, places of refuge and of re-birth for his penitents, schools where eager minds may grow in His wisdom; they are the houses of God, the gates of heaven, and those who enter them must emerge with evidence that they have become the kinsmen of Christ, the children of God, and must bring back into the ways and byways of the world some vestiges of the heavenly realms to which they have been lifted while within these sacred walls.

Sometimes one reads guidebooks to the churches of the Old World or booklets descriptive of the architecture and the furnishings of churches here at home, and he wonders if those who wrote these books realize what a church is for—what the point of its beauty is supposed to be—what its true purpose must always be if a church is not to prove a sham and an illusion. Our altars are *beloved* not because of their sublime lines or the effects which color and light and craftmanship may achieve in them, but because at them God himself becomes our familiar friend, our life, our strength and our joy. Before these altars our mothers and fathers marry in Christ; in prayer before these altars the vocations of our young men and women are born. Our baptismal fonts are *beautiful* not because of their originality, their unique design or clever innovations—but because they are channels, however humble, however exquisite, of our true life, our Catholic life; they are cradles of the life within us that must never die, the life of the soul, the life by which we are the Sons of God, the co-heirs of Christ, partakers of His glory. Our confessionals are eagerly sought out by us not because of their dramatic dignity and awesome secrecy, but because they are holy places where we dare face ourselves as we really are and seek God's pardon and God's help that we may be better than we are. Our pulpits have no special grace of form or fashion unless they do the work that they are built to do: unless they give us, by means of the truths

preached from them, holy Christians, conscientious citizens, upright and God-fearing persons. Our organs are rarely celebrated for their elaborate structure or renowned for their extraordinary quality; when they *are,* we enjoy them just as others would, but whether they are or not we remember always that they are merely instruments in the literal sense of the word: means to induce us to *prayer* which is the lifting up of humble hearts and believing minds to God.

The test of the beauty and the majesty of our churches is not aesthetic, but ascetical; it is not theoretical, but functional. *The test is in our lives* and in the way in which our lives are influenced for the better by these churches that men find so beautiful. Children, parents, priests, citizens—all cooperate in the building of a church. But when we dedicate a church we do so in order that it may do something to them, to those who have built it. We dedicate it that it may make the children obedient, loyal, reverent, chaste, like to the Boy Jesus in the Holy House of Nazareth; unless it makes them so, our church has failed them. We dedicate it that it may make parents provident, gentle, devoted, generous, like to Joseph and to Mary at Bethlehem in old Judea; unless it makes them so, our dedication is not complete. We dedicate it that it may make our priests and religious more consecrated, more unselfish, more prompt to sacrifice and to save, more like to Christ on Calvary and in the Upper Room; only when our churches do this are they fulfilling their dedication. We dedicate it that it may be a holy place for all the community in which it finds itself; that it may be for State and City a sacred breeding place of highminded men and women in every walk of life: of judges truly honorable, of public officials mindful of the common weal and disposed to respect the decent opinions of mankind, of teachers filled with the Spirit of Truth, of soldiers (when need be) strong in the armor of God, of citizens at all times sober, industrious, fearing only God and seeking always what is best for their

neighbors and their nation. Unless a parish church does all these things, it ceases to be what we ask God to make it as we dedicate it to Him: a house for Him and for His people, a gate of heaven opening on this sinful world that God and His grace may come to us.

This is what Old Saint Mary's has meant across the years to its parishioners. Because it has, we raise our hearts this morning in Thanksgiving to God for these hundred years. We bless Him for the graces He has given the Jesuits and their devoted followers in Old Saint Mary's. In the name of the Society of Jesus and of the people, we pledge anew our devotion to the parish and our determination to keep this church always what the priests and people have made it: *none other than the House of God and the Gate of Heaven!*

THE MANILA OBSERVATORY

W. C. Repetti, S.J.

The Manila Observatory came into existence, inconspicuously it is true, on January 1, 1865, and ended an unbroken record of service on January 3, 1942, a period of seventy-seven years. It is very desirable, therefore, to put on record a detailed account of this institution which achieved an international reputation, the full history of which has never been written. This narration will follow a chronological order, for the most part, and it may be remarked that practically all of the source material was lost in the fall of Manila in February, 1945.

The Beginning

In 1865 Francisco Colina, a Jesuit scholastic, was teaching the sciences in the Ateneo de Municipal, the Jesuit school in Manila, which had opened its doors in 1859. There was an abandoned pigeon house on the roof in which Colina installed some meteorological instruments and dignified it with the name observatory. He had a thermometer, a hygrometer, a barometer of oil instead of mercury, and his anemometer was a piece of cloth hung by a string from the top of a pole; thus Father Pastells describes the initial equipment, but we are inclined to believe that he may have exaggerated the primitiveness of some of the equipment.

In September, 1865, a strong typhoon passed close by to the north of Manila and its effects were easily seen the next morning in the boats which were driven up on the beach just to the west of the school. This was a new experience to another scholastic, Jaime Nonell, and he at once became interested. He had some meteorological experience in Europe and he drew some curves from the observations which Colina had made before and during the typhoon. Colina brought

them to the attention of the editor of the *Diario de Manila,* who printed them on a separate sheet and distributed them to his subscribers. This aroused the interest of the mercantile and shipping communities and the result was a petition to Father Juan Vidal, Superior of the Jesuit Mission, that regular observations be made and recorded, to facilitate the study of typhoons in the hope that a way might be found to predict them.

The Superior spoke to Colina who made it known that the curves were the work of Nonell and the latter stated that the request of the business men could not be complied with unless better equipment was made available. The merchants showed themselves willing to meet these conditions, and in a note left by Father Faura three persons were mentioned who took a special interest in this matter; G. van Polanen Potel, Consul of Holland; Don Baximo Paterno and Ramón Genato.

In the meantime, Father Pedro Bertrân, Prefect of Studies, compared Nonell's curves with those obtained in Cuba and India and the similarity made it evident that the phenomena were essentially the same. Nonell emphasized the necessity of having continuously recording apparatus and said that such an instrument had been constructed by Father Angelo Secchi at the Vatican Observatory, and that the cost would be at least five thousand Spanish dollars. The business men of the city collected six thousand pesos and when Francisco Colina left Manila on June 22, 1867, to make his theological studies, he was instructed to go first to Paris and consult Father Secchi about his Universal Meteorgraph.

On June 20, 1866, Frederico Faura, a Jesuit scholastic, arrived in Manila to teach the sciences and to take charge of the meteorological work. He arrived with a fever which lasted some weeks and recurred at intervals during the year, while the tropical climate brought on an asthmatic condition.

Locations of The Observatory

The first location of the Observatory was at the south corner of Anda and Santa Lucia streets, Walled City, on one of the buildings which were purchased to house the Ateneo de Municipal, but this seems to have been occupied only a short time when the needs of the Observatory demanded better accommodations. A tower was erected on the same buildings, but a little to the east of the first location, and it rose to a height of fourteen meters above the ground. After a few years the continual expansion and increased importance of the Observatory demanded a better situation and in the early part of 1877 we find a new structure ready for occupancy. This was a third floor above the kitchen of the Mission House which stood at the northwest corner of Anda and Arzobispo streets, opposite the Ateneo de Municpal. This structure was approximately eight meters by twenty meters, and in the center an octagonal tower was carried up two stories higher. Piers were built up from the ground, and through the kitchen, to the floor of the Observatory to provide proper mounting for telescopes and magnetic and seismic instruments. The citizens of Manila showed their appreciation of the Observatory by contributions to cover the cost of this new structure. During the interval 1872 to 1877 they gave a total amount of 7,542 dollars.

After the construction of the adjoining San Ignacio church in the 80's of the last century the third floor constituting the Observatory was extended the full length of the Mission building and the octagonal shape of the tower was lost by the extension of three sides over to the roof of the church. Traces of the Observatory structure still remained until the destruction of the entire building in February, 1945.

The instruments in the Observatory at the time of its transfer in 1877 were the Secchi Universal Meteorgraph; three barometers, one of which was a standard constructed with precision; three psychrometers; a

Dolland meridian telescope; an Elliott magnetometer; a Dover dip needle; two Isaac chronometers; a seismometer for horizontal movements and one for vertical movements.

The Observatory remained in this location until April, 1886, when its transfer to the new building in the suburb Ermita began, where it remained until its destruction in February, 1945. This site is on the south side of Padre Faura street, so-named in honor of Father Faura; one-half mile outside of the Walled City, and one-third of a mile from Manila Bay. Improvements made on this site after 1886 included the magnetic building erected in 1888, the astronomical building which was put into service in 1899; a wing, parrallel to Padre Faura street, added in 1904; and the reconstruction of the main building and wing in 1933, involving the addition of a third floor and raising of the towers, when the Ateneo de Manila moved into the main building.

The Solar Eclipse Expedition in 1868

While awaiting the arrival of the new meteorgraph a splendid opportunity for another piece of scientific work presented itself. On August 18, 1868, there would be a total eclipse of the sun, with the path of totality crossing the Netherlands East Indies, and in due time Father Bertrán suggested an expedition to be composed of the three scholastics, Frederico Faura, Jaime Nonell and Juan Ricart. It was learned that Father Angelo Secchi was to head an expedition to the East Indies, and nine other parties were organized for this eclipse; two French, one in India and one in Siam; two German, in Aden and India; three English, in India and Celebes; one Austrian in Aden; and one Dutch in Celebes.

The plan was proposed to the Manila City Council and other government entities; they gave enthusiastic approval, agreed to pay the expenses and to provide transportation on a war vessel. With these assur-

ances, Father Bertrân ordered some instruments from Paris, but as time went on official enthusiasm cooled, influenced to some extent by an unfavorable attitude on the part of a section of the press, and the naval officials withdrew their offer of a vessel. Just when things looked most hopeless the British cruiser *Serpent*, Captain Charles Bullock commanding, dropped anchor at Manila, on its way to Australia. The Captain had been instructed to observe the eclipse on his way south, and when Father Bertran explained the situation in which the Jesuit expedition had been placed, he generously offered to take the scholastics and their equipment to the East Indies, assist in the observations and leave the party at Amboina. Preparations were hurriedly made and on the morning of August 5, 1868, the cruiser left Manila. It touched at Iloilo and Basilan for coal and was delayed at the latter port by a lack of laborers. It looked as though the expedition was doomed to failure, but on the evening of August 12 the ship got under way and it was hoped that the island of Mentawatu-kiki, in the path of totality, could be reached in time. The place originally selected had been the island of Taliabu, somewhat further to the south. When the northeast end of Celebes was reached the engine became disabled, the wind was unfavorable for sailing, and once more the expedition faced failure. Through the efforts of the engineer force the defect was remedied and on the evening of the 16th, anchor was dropped at Mentawatu-kiki, at 0° 32′ S. and 125° 05′ E., a small island about a half a mile in diameter, in the gulf of Tomini and a few miles from the shores of Celebes Island.

A program had been mapped out previously and the equipment was landed and set up on a sandy point at one end of the island, in three lines. The first line had two cameras and the second line two telescopes. One of the latter by Secretan, recently arrived from Paris, had an aperture of 9.5 centimeters and was used for visual observations. The other had an aperture of 8 centimeters, was equipped with a micrometer, and

was used to measure the position and size of the protuberances. In the third line there was a telescope with a Rochon micrometer and prism for measuring the height of the protuberances. In addition to these instruments there were other cameras and a table for the chronometers. There was a very light haze in the sky during the eclipse, but it did not hinder the observations. The party remained at Mentawatu-kiki until August 24 during which time the Captain honored the party with a banquet.

Observations were exchanged, reports were written by each member and the Captain embodied them in a report to his superior officer. They then went to Garontalo, Celebes, and leaving there on August 30 reached Amboina on September 5. They took passage on the brigantine *Wilhelmina,* leaving Amboina on September 13 and made a stop of ten days, September 16 to 26, at Timor. After leaving Timor they were becalmed and carried by currents into the Sape strait between Flores and Sumbawa and narrowly escaped shipwreck on coral reefs. At Macassar they transferred to the steamer *Menado* and after a stop at Soerabaya landed at Singapore, thence to Hong Kong and arrived in Manila on November 20 on the *Gravina.* On October 25, while in Singapore, Father Faura sent two complete reports of the expedition to Europe, one to Father Secchi of the Vatican Observatory and one to the Director of the Royal Observatory in Madrid. The report comprised observations of the phases of the eclipse; description and theory of the corona; description and theory of the protuberances; meteorological and physiological effects and some observations of sun spots. Father Pastells' account states that the camera failed at the time of totality and that Mr. Sutton, a machinist, drew some pictures with the aid of a camera obscura.

Father Secchi published the report in the Bulletin of the Roman College, omitting the theory of the protuberances. A report was published in Manila containing photographs of the partial phases and draw-

ings of the corona and protuberances. The results of the expedition received notice in "Spectrum Analysis and its Application to Terrestial Substances and Physical Constitution of the Heavenly Bodies" by Dr. E. Schellen.

The Secchi Universal Meteorgraph

In the early part of 1869 the Universal Meteorgraph arrived from Rome, disassembled and with no directions. The scholastics were dismayed, but Father Faura said: "Leave me here alone for three days and with God's help I hope to solve it." On the fourth day there were still some pieces unplaced and a clock maker was called in. After receiving an explanation of the parts of the instrument he was able to insert the parts properly and the meteorgraph was ready to function. When the next mail left Manila, Father Faura was able to send a number of records to Father Secchi who was well pleased with the results.

The Secchi Universal Meteorgraph was exhibited at the Paris Exposition of 1867 and won high praise. One is still preserved in the Zikawei Observatory in Shanghai and one in John Carroll University in Cleveland, Ohio. The one which came to Manila in 1869 functioned for some twenty years and was preserved until the destruction of the Observatory in 1945.

Years of Routine

In July, 1871, Father Faura went to Spain to complete his studies and for the next seven years the routine work of the Observatory was carried on by several Fathers. For a short time this was done by Father Pablo Roman who perished near Leyte in the wreck of the *Remus* in 1888. Next came Father José Canudas and in 1874-75 the work was in the hands of Father José Minoves. During 1876-77 it was carried on by Father José Vilaclara and during 1878 by Father Francisco Sanchez. Such frequent changes were not to the advantage of the Observatory, but the data ac-

cumulated during these years were of incalculable value to Father Faura when he returned to Manila. He completed his studies in the middle of 1877 and was officially designated as Director of the Observatory, but before leaving Europe worked for a time with Father Perry in Stonyhurst and with Father Secchi in Rome. He also visited the Barnabite Fathers Denza and Bertelli, and Father Cecchi, who were making important contributions to instrumental seismology. He arrived in Manila on August 29, 1878, and at once applied himself with renewed interest to his work. Father Jacinto Alberich, a mathematician, was appointed to assist Father Faura, but superiors, being pressed for men, deemed it necessary not only to withdraw Father Alberich from this work, but also give Father Faura a class of Physics and other assignments.

Father Faura did not allow this to discourage him, but continued the meteorological observations, the publication of the monthly Bulletin and his study of accumulated data. The Chief of Posts and Telegraph, Don José Battlo, in a letter of December 8, 1878, informed Father Faura that all observations made at telegraph stations in Luzon would be placed at his service. He also received congratulations and encouragement from Father Benito Viñes of Belen College, Havana, to whom Father Faura had sent his observations of 1878 and the first part of 1879. Father Faura now felt prepared to issue typhoon warnings and the first which he made public was on July 7, 1879, giving notice that a typhoon would cross northern Luzon. The value of the warnings became evident when he forecast on November 18 that a strong typhoon would affect Manila. Vessels were ordered to remain in port and as a result the losses from the typhoon which passed on the 20th were relatively slight, whereas places without the benefit of the warning suffered severely. Typhoon warnings now became a routine work of the Observatory.

The Seismic Section of The Observatory

Seismic work began with the construction, in the Observatory, of two instruments; a simple pendulum to record horizontal motion and a spiral spring and weight to record vertical motion. They were constructed prior to October 3, 1869, for the Bulletin of the Observatory lists an instrumental record of an earthquake on that date. On December 29, 1872, a very strong earthquake was recorded and this was followed by a period of inactivity until 1880. In July of that year Manila and the neighboring provinces suffered severely from a series of very strong earthquakes. Father Faura's observations were received by the public and the civil authorities with great interest and as a mark of appreciation of his work the City Council conferred upon him the title of Adopted Son of Manila.

Seismic observatories were just commencing their work in Italy and Japan and Father Faura's work attracted favorable notice from abroad. He at once set to work to augment the seismic equipment and in the course of the next eight years he obtained a Bertelli tromometer, a Cecchi seismograph, a Cecchi seismoscope, an improved simple pendulum, a Milne duplex-pendulum seismoscope, a Gray-Milne three-component seismograph and two geophones.

Official Recognition of The Observatory By The Spanish Government

The benefit of Father Faura's typhoon warnings and the attention which the earthquakes of 1880 drew on the Observatory caused the citizens of Manila and Hong Kong to give concrete expression to their appreciation. A subscription was commenced in Manila and in three months the Observatory received the sum of $910 for new instruments, and a subscription carried on in Hong Kong at the same time netted the sum of $350. The people of Manila also began to discuss the desirability of having the Government de-

clare the Observatory to be an institution of *public utility* and provide it with an adequate subsidy. When a committee was appointed in 1880 to consider the exchange of reports with Hong Kong it was also empowered to investigate the question of a more complete meteorological service in the Islands, or at least in Luzon. This committee heard a report from the Chief of the Telegraph Service that seven stations had already been equipped with meteorological instruments and that other stations in Luzon should be so equipped to complete a network of stations. The committee approved the report and after a full discussion recommended that the Observatory of the Ateneo de Municipal be utilized as a Central Office.

Passing over the intermediate steps, a Royal Decree was issued on April 28, 1884, establishing the Meteorological service in Luzon with thirteen stations. The first article of the decree designated the Observatory of the Ateneo de Municipal as the central office of *Meteorological Observatory of Manila.* The second article designated the secondary stations. The third article regulated the relations between various government entities. The fourth article dealt with personnel. The fifth article dealt with salaries, and the sixth article with the appropriation of this money. The seventh and eighth articles dealt with extensions of the service. By another Royal Decree of July 15, 1884, the King appointed Father Faura as Director and Father Murgadas as Sub-Director of the Observatory. In 1885 Father Faura was made a Corresponding member of the Meteorological Society of Hamburg.

It was felt from the beginning that Father Murgadas would be urgently needed for other work and hence Superiors in Europe began to look for a capable man to assist Father Faura. Having just completed a scientific course, Father Alphonso Renkin of the Province of Holland was ready to come, and he arrived in Manila on October 10, 1885. He gave great promise, but died in less than a year, succumbing to a fever on September 14, 1886.

Another who had been selected was Father Martín Juan, but it was necessary for him to acquire further scientific training before leaving Europe. The untimely death of Father Renkin forced Father Juan to shorten his stay in Europe and on January 6, 1887, he landed in Manila and on March 1 he was appointed Sub-Director.

The Magnetic Section and The Death of Father Martin Juan

Father Juan brought several new magnetic instruments from Europe, and in addition had a lively interest in the subject of Terrestial Magnetism. He lost no time in commencing work, for in the first eight days after his arrival he set up a shelter of bamboo, roofed with nipa palm, in a far corner of the Observatory grounds and on January 14, 1887, initiated a series of absolute observations.

The construction of a permanent magnetic observatory was taken up and in June, 1887, a grant of $2,500 was received from the government and this was used for a small octagonal structure which was to serve for absolute measurements for the seventeen years that the magnetic work was carried on in the Observatory grounds. In later years its location was changed and it was used for various purposes until its demolition in 1933.

The next step was the erection of a suitable house for the variation instruments which had been purchased several years previously. After the preliminary negotiations had been carried out, Ruperto Ibañez, the military engineer in charge of the project, closed a contract on November 26, 1887, for the construction of the building at a cost of $4,150. The red tape seems to have gotten into a snarl, for after two months of work everything was stopped by an order from the Brigadier of Military Engineers of the Philippines, on the grounds that the building was within the zone of military defense of the city and approbation must

come from Madrid. By June 23, 1888, the matter had been thrashed out and the Procurator of the Mission in Madrid cabled to Father Faura that the necessary permission had been obtained. In the first part of March, 1889, the work was completed. This was an imposing two-story, peaked roof structure, with two large, double-walled rooms of non-magnetic material on the first floor, with piers for the instruments, but no proportion whatever can be seen between its cost and the $2,500 for the little kiosk for absolute measurements. The variation building stood until the battle of Manila, in 1945.

Father Juan was not destined to see the completed edifice. His mind had been set on a magnetic survey of Mindanao and when the construction was interrupted in February, 1888, he decided to go south while he had the advantage of good weather. The government authorities gave an official approbation and on April 4, 1888, Fathers Juan and Doyle, accompanied by a mechanic, left Manila. They touched at Puerto Princesa, Palawan, and then went on to Jolo, Sulu Archipelago, and then around the southern and eastern sides of Mindanao. Magnetic observations were made at Puerto Princesa, Jolo, Zamboanga, Tamontaca near Cotabato, Davao, Santa Cruz, San José, Mati, Caraga, Bislig, Tandag, Cantilan and Surigao.

Almost a month, May, was spent in the region of Davao and during that time the party made an ascent of Mount Apo, 9,670 feet in height, the highest mountain in the Philippines, but failed to reach the summit by some 900 feet. They made the ascent on the east side which was a most difficult route through virgin forests and up rocky stream beds.

Surigao was reached on July 1 and on the third, Father Juan began to run a fever and six days later died at the early age of thirty-eight, fortified by the last rites and surrounded by the Jesuit community.

The loss of Father Juan so soon after the death of Father Renkin was another great blow to Father Faura and contributed to the breakdown which forced

him to return to Spain on September 17, 1888. Father Saderra Mata had been appointed Sub-Director on July 28 to succeed Father Juan and now he took the post of Director in the absence of Father Faura. On September 6 Father Ricardo Cicera, then a scholastic, had arrived in Manila and on the twenty-third succeeded Father Mata in the office of Sub-Director.

As mentioned above, the magnetic variation house was completed in March, 1889, and on November first Father Cicera inaugurated the observations which were carried on without interruption until 1904.

With the magnetic observatory operating on regular routine, Father Cicera's next step was to extend the work begun by Father Juan. For this purpose he trained one of the Filipino observers, Mr. Torribio Jovellanos, and sent him out, with official approval, on two expeditions. In the course of these trips, north and south, observations were taken at Naga, Daet, Tabaco, Atimonan, Tayabas, San Isidro, Bayombong, Tuguegarao, Aparri, Laoag, Vigan and Bolinao, all in Luzon.

Now that the two principal islands, Luzon and Mindanao, had been magnetically surveyed, Father Saderra Mata made plans to extend the work along the coasts of China and Japan, and, with official sanction, he set out on December fourth, accompanied by an assistant, Mr. Juan de la Cruz. Observations were made at Macao, Hong Kong, Amoy, Swatow, Foochow and Zikawei in China, and at Tokyo, Yokohama, Nagoya, Kyoto, Kobe, Moji and Nagasaki in Japan.

Returning to Manila he set out again on May 14, 1890, to close the gap between Mindanao and Luzon by taking observations in the Visayan Islands and on the north coast of Mindanao and he touched at Romblon, Cebu, Catbalogan, Tacloban, Surigao, Mambajao, Tagoloan, Dapitan, Dumaguete and Iloilo. This work was terminated on July fifth and furnished necessary data for a complete magnetic map of the Philippines which was published by Father John Doyle in a brochure, *Magnetic Dip in the Philippines.*

The Magnetic Section of the Observatory cooperated from time to time with observations during eclipses and other phenomena and exhibited an exceptional display in the Regional Exposition held in Manila in 1895.

Changes In Personnel

From 1888 to 1898 there were very frequent changes in personnel due to various causes, and therefore a casual reader of the Observatory publications could very easily become confused by the many names which appear during this period. A careful examination of different sources and correlation of the data enable us to give the successive changes in chronological order.

July 28, 1888, Father Saderra Mata became Sub-Director, in place of Father Martín Juan, deceased.

September 17, 1888, Father Faura left for Spain.

September 23, 1888, Father Saderra Mata becomes Director, and Father Cicera Sub-Director.

January 7, 1890, Father Faura back from Spain again becomes Director and Father Saderra Mata, Sub-Director, both as of December 29, 1889.

January 12, 1890, Father Cicera becomes Assistant Director in charge of the Section of Terrestial Magnetism, and Father Juan Vives, Assistant Director in charge of the Section of Seismology; both as of January 1.

April 22, 1890, Father Faura again sails for Spain.

April 24, 1890, Father Saderra Mata becomes Director, and Father John Doyle Sub-Director. The official papers were not cleared until May 9.

August 25, 1890, Father Miguel Saderra Masó, then a scholastic, arrived from Spain and at once succeeded Father Juan Vives in Seismology.

August 1, 1892, Father Ferrer succeeded Father Doyle as Sub-Director.

February 3, 1894, Fathers Faura and Algue arrive in Manila and the former again becomes Director, and the latter becomes Sub-Director.

September 6, 1894, Father Cicera sailed for Spain and was officially succeeded by Father José Coronas, then a scholastic, although the latter actually took up the meteorological work and the Section of Magnetism was directed by Father Masó.

August 19, 1896, Father Sebastián Vives who had arrived

in Manila on August 15, succeeded Father Saderra Masó in the seismic work.

September 3, 1896, Father Saderra Masó returned to Spain and Father John Doyle, who had arrived on August 15, took over the magnetic work.

January 23, 1897, Father Faura died after an illness of a month.

January 29, 1897, Father Algue became Director; Father Doyle, Sub-Director; and Father Vives was confirmed as Assistant Director in charge of Seismology.

April 4, 1897, Father Vives resigned and was succeeded by Father Coronas. January 1, 1898, Father Marcial Solá appointed Assistant Director in charge of Seismology.

From October 8, 1894, until August 24, 1895, the Manila Observatory enjoyed the distinction of having as an associate member of its staff the first Japanese Jesuit of the restored Society of Jesus, Father Paul Tsuchihashi. He entered the Society in Shanghai on September 27, 1888, at the age of twenty-two and on the outbreak of the Sino-Japanese war of 1894-95 it was deemed better to have him come to Manila where he arrived October 7, 1894 in company with Father Heude, S.J. He gave himself chiefly to magnetic work in which he had been engaged in the Zikawei Observatory.

Fathers Faura and Algue in Europe and America

Although Father Faura left the Philippines for reasons of health he worked effectively for the Philippine Mission while in Europe. He represented the Observatory at the Exposition in Barcelona and had important interviews with government officials in Madrid. The frequent changes in the Spanish Ministry threatened to have a bad effect on the work of the Society in the Philippines, especially in Mindanao and the Escuela Normal, but by his influence and information Father Faura was able to smooth out these difficulties. He also secured the establishment in the Observatory of the two new Sections of Terrestial

Magnetism and Seismology and nominated the Chiefs for these sections.

Father José Algue had been designated to succeed Father Martín Juan and Father Faura started him on his preparation for Manila, and the two of them drew up plans for an astronomical observatory. A difficulty in connection with this, which had to be settled with the government officials, was the fact that any new structure on the Observatory grounds would be within the zone of military defense of Manila, and this was satisfactorily arranged. In 1888 Father Algue accompanied Father Faura on a visit to the observatories of Rome, and in September, 1889, they attended the International Meteorological Congress in Paris and, on their return to Spain, Father Algue continued his studies until June, 1891, when he proceeded to Georgetown University, Washington, D. C., to study astronomy under Fathers Hagen, Fargis and Hedrick. The summer of 1892 was spent in Buffalo to acquire a facility in German, and nineteen days were spent with Father Viñes in Havana in February, 1893, to familiarize himself a little with hurricanes. He left America in the middle of May of that year to visit observatories in Europe and settle the details for the construction of astronomical equipment for Manila.

On July 28, 1893, Fathers Faura and Algue left Spain to represent the Manila Observatory at the Meteorological Congress held in Chicago at the time of the Columbian Exposition. After the Congress they spent a short time in Buffalo, sailed from New York to Havana and left there December tenth, arrived in Barcelona on January 1, 1894, and immediately transhipped and started for Manila on January fifth.

Father Frederico Faura

Father Faura spent the month of April, 1895, in Macao to escape the heat of Manila, and in the latter part of 1896 his health showed signs of breaking, the disturbed conditions of the time contributing no small

part to this failure. In December he was obliged to give up active work and go to the Ateneo de Municipal to rest. There his condition grew worse and on January 23, 1897, he passed to his reward. It was immediately after his death that the city authorities named the street in front of the observatory in his honor.

Frederico Faura y Prat was born on December 30, 1840, in the town of Artes in the province of Barcelona and the diocese of Vich. He made his primary studies in his native town and then entered the diocesan seminary where he followed the Latin course for three years. His character did not seem suited to this so he gave it up and made attempts at several other employments, but his thoughts still turned to the religious life and he applied to the Provincial of the Aragón Province to be admitted to the Society as a Lay Brother. The Provincial did not fall in with this view and told him to return for another course in the seminary of Vich. Faura did this and having finished Rhetoric was admitted to the Society on October 16, 1859. He went through the usual preliminary course of the Society and taught Latin for a year in the novitiate of Balaguer and was then ordered to Manila. In 1871 he returned to Europe for his theology which he studied at Saint Cassien in France, because of troubles in Spain at the time, and was ordained to the priesthood in 1874. After his Third Year of Probation he made his solemn profession in Rome on August 15, 1877. The remainder of his career was identified with the Observatory of Manila, as we have seen.

He was interred in the cemetery of Manila and after a number of years his bones were transferred to the crypt in the church of San Ignacio where they remained until July, 1930. At that time Father Joaquín Vilallonga, S.J., completed his Papal visitation of the Philippines and exercised his authority to transfer the remains of Father Faura to his native town in Spain where a memorial tablet in his honor was erected in the new parish church.

The Astronomical Section

A great desire which Father Faura always cherished, but did not live to see fully realized, was a complete astronomical section in the Observatory. When the addition was made to the Mission House in the Walled City in 1877 it was hoped that a telescope could be mounted there, but the height of a pier necessary for this aroused some doubts as to the stability which would be obtained, and the earthquakes of 1880 were another discouraging factor. Nevertheless, during the years 1882 and 1883 Father Isidro Battlo, a devoted friend of Father Faura, worked so assiduously that he was able to collect a total of $7,000 for a future astronomical section. The greater part of this sum was lost in a bank failure, but many years later, after the astronomical section had been established, part of the money was recovered through the efforts of a friend. When it became known that the Observatory would have new quarters in the building which was to be constructed for the Normal School, plans were formulated to have a large pier and dome at the east end of the structure. The military engineer, Ibañez, who constructed the magnetic observatory, drew the plans for this installation, but, for reasons which are not known now, the project was partially abandoned; the pier was erected and plans were drawn for a separate building. Father Faura found an opportunity to obtain an 18-inch lens at a reduced price from Merz, a German manufacturer, and completed the deal in 1890. Fathers Faura and Algue, who were in Spain at the time, approved the plans of the building and construction was commenced in 1891.

The building was of brick, 118 feet long, 63 feet wide and 15 feet high, with a 33 foot dome resting on a circular wall sixteen feet in height. Extending from the dome to the west end of the building were the office and transit room; these rooms being let down into the body of the building to secure sufficient ceiling height. It was some years before the dome was

erected and in the meantime the space was covered with a conical roof of nipa palm. It was originally planned to construct the dome of wood, but in 1894 it was decided that it should be made of iron, and Señor Ibañez gave the order to the Arsenal Civíl in Barcelona.

While Father Algue was studying at Georgetown he contracted with the Saegmuller Company to construct the tube and mounting for the 18 inch lens, and all arrived in Manila in 1894, the dome arriving in 1897. On December 10, 1898, the erection of the equatorial telescope in the dome was commenced, and on the night of February 16, 1899, it was used for the first time.

While working at Georgetown Father Algue had constructed and used a Zenith telescope for the determination of latitude and its variations. He mounted this instrument in a small annex at the east end of the astronomical building in Manila, but lack of personnel and time prevented him from carrying out the work which he had planned.

The Change to American Sovereignty

We now come to a period which was most momentous, not only for the Observatory, but also for the entire Philippines, change of sovereignty from Spain to the United States. The hostilities of the Spanish-American war made themselves felt in Manila on May 1, 1898, when the American fleet destroyed the Spanish squadron at Cavite and took control of the bay.

The position of the Observatory was a precarious one, situated in an unfortified area and in the line of attack that might be made against the city; the same line that had been followed by the Chinese in 1574 and by the English in 1762. The period of greatest danger began on June third when the American troops began to push the Spaniards back through the suburbs to the Walled City, and the Superior of the Mission was

inclined to abandon the Normal School and Observatory, but Fathers Algue and Doyle convinced him of the importance of not interrupting the services of the Observatory. It was then decided that all of the community should retire to the Ateneo de Municipal, except Fathers Algue, Solá and Doyle and four Brothers. As the building was a stone structure, with a stone wall surrounding the grounds, it became a place of refuge for some fifteen hundred or more residents of the neighborhood.

At the end of July the danger became greater and again Father Superior brought up the question of abandoning the Observatory, and it was decided that Fathers Algue and Doyle and the four Brothers should remain. If the building had been abandoned everything would have been lost, but, as it turned out, neither the Filipino nor the American soldiers molested anything. In addition to the work of the Observatory during this period, the two Fathers ministered in the Ermita church, from which the parish priest was absent, and in so doing they were exposed to the danger of bullets from the firing line which was gradually moving closer from the south. From May first to August thirteenth about one hundred bullets fell in the house or grounds, and about 11:30 A.M. on July thirty-first a bullet or piece of shell entered Father Algue's room a few minutes after he left it. In spite of this constant danger only two refugees, a girl and a man, were wounded, and that only slightly.

During the blockade of Manila, May first to August thirteenth, almost all the officers of the foreign ships that were in the bay at the time came to visit the Observatory and this greatly enhanced the appreciation of its service. The French, German, Japanese and English commanders visited all the departments with great interest, and a practical result of these visits was a commendation of the Observatory to Admiral Dewey and he gave orders that care should be taken not to harm it in case of bombardment.

During the time of blockade Father Algue was for-

bidden by the Captain of the Port to make public weather reports, and it was arranged that neutral ships could obtain them through the Captain of the Port or through their consuls. This order, coupled with the fact that there was no typhoon dangerously near Manila during the period of blockade, effectually disposes of the false tradition which has developed that Father Algue saved Dewey's fleet by sending him a typhoon warning. The story equivalently accuses Father Algue, a quasi-public official, of being false to his trust by giving aid to the enemy.

On the morning of August thirteenth the Spanish troops retreated through Malate and Ermita into the Walled City, although the authorities had given assurance that a competent force would remain to protect the Observatory; it was better that they did not. About noon the Filipino troops reached the neighborhood of the Observatory and Father Algue met the officers at the front door and explained that the entire first floor was filled with their own people. They were very respectful to Father Algue, promised that no one would be molested and asked for a Father to say mass for the soldiers. They were told to send orders to Santa Ana for the release of Father Clotet, who was being detained there, and that he would say mass for them. They carried out this suggestion. The Filipinos had departed only a short time when an American regiment marched into the street. Father Algue went out to the street, met the commanding officer, explained the situation to him and he agreed not to quarter any soldiers in the house.

The Observatory continued its routine work and as the country was under military control the telegraph service was placed under the Signal Corps, a line was run into the Observatory and operated by the Army personnel.

In November, 1898, Father Algue was directed by the Superior of the Jesuit Mission to endeavor to obtain an interview with Admiral Dewey and request him to use his authority to order the commanders of

Navy boats going to Mindanao to defend the property of the Jesuit missions, and protect the missionaries if necessary. Father Algue obtained the interview on November 28 through the kind assistance of Professor Becker, an American geologist and an old friend of Admiral Dewey, and it took place on board the flagship *Olympia* off Cavite. The Chaplain and officers who had visited the Observatory met Professor Becker and Father Algue at the gangway and conducted them to the Admiral's cabin. Dewey showed exceptional courtesy to Father Algue and began to praise the Observatory before the purpose of the visit could be explained. Dewey had one of Father Faura's barometers in his cabin and Father Algue told him of the *Barocyclonometer* which was soon to be put on the market. The party then sat down to lunch during which the Observatory was again the subject of conversation, and Dewey related that when he cut the Hong Kong cable he had received an earnest request from an officer of the port of Hong Kong for a continuance of typhoon warnings. Professor Becker intimated the desirability of maintaining the Observatory in the way that had been done by the Spanish government and Dewey approved of the idea. When the luncheon table was cleared Father Algue spread out maps of Mindanao, pointed out the location of the Mission posts and requested aid and protection for the missionaries. A translation of Father Superior's letter was read to Dewey who was very attentive and promised to do everything possible to help the Jesuit Fathers. The visit ended at 2:15 P.M.

Father Algue informed the Provincial of the Province of Aragón at this time that the German consul would send an official report to Berlin, informing his government of the valuable service which the Observatory had rendered to the German men-of-war during the blockade. The French consul was reported as intending to send a similar report to Paris.

On April 13, 1899, Father Algue sent an account of the recent events to the United States, in the course

of which he gave the organization of the Observatory as of March first, as follows:

"Eight Jesuits are engaged in the observatory work at present, five priests, two scholastics, one lay brother. At the request of Major General Otis I submitted a report to him on the employees and expenses of the Observatory, and an order was given to make inquiry about our work and institution.

Lieutenant Connor, U.S.A., Engineer Corps, endorsed the order, under date of March 2, 1899, in very favorable terms and finally it has been decided to support the Observatory, according to the report given to the General. In this report the new astronomical department is, for the first time, considered as an official section and supported accordingly. Perhaps it will interest you to know the arrangement in particular.

General Director José Algue, S.J., $125.00 per month,
Librarian, Marcial Solá, S.J. 80.00 per month
(All salaries are in Mexican dollars.)

Astronomical Department. José Clos, S.J.. Director, $84.00 per month. Three native observers, one clerk, one mechanic, two laborers.

Meteorological Department. Baltasar Ferrer, S.J., Director, $84.00 per month. First Observer, José Coronas, S.J., $83.50 per month. Three native observers, one mechanic and one laborer.

Magnetic Section. John Doyle, S.J., Director and Sub-Director of the Observatory, $84.00 per month. Two native observers, one mechanic, one laborer.

Seismic Department. Mariano Suárez, S.J. Director $84.00 per month. Two assistants and one mechanic.

There is also an assistant librarian, a native. All of our employees are natives and do very good work. For expenses in the office we receive $125.00 per month. For the rent of our buildings in the four sections and use of printing lithograph machines and materials, $500.00 per month. We were supported by the Spanish government till the end of February, 1899; and we began the new arrangement in the beginning of March."

Doberck's Attack on The Manila Observatory

At the beginning of the American occupation of the Philippines a disagreeable situation was created

by the Director of the Observatory of Hong Kong which put the Manila Observatory in a bad light for a short time, but soon brought about a reaction which the attacker never anticipated.

With the installation of the Manila-Hong Kong cable in 1880 a daily exchange of weather reports began in October of that year. As might be naturally expected the question arose of an observatory in Hong Kong and Father Faura gave his hearty approbation to the plan. It went through to completion and began routine work on January 1, 1884, under the direction of Mr. W. Doberck, a German.

From the very beginning of his incumbency he seemed to endeavor to belittle the work of Manila and Zikawei and to assume an unwarranted importance for himself. In his report for 1884 he made the astounding statement that

> "the existence of typhoons was generally detected by observations at Hong Kong in connection with the general distribution of pressure before they were indicated by any telegraphic report from individual stations which might be nearer the center."

After the establishment of the Hong Kong observatory the weather notices which Manila sent to that city and to the open ports of China were held up in Hong Kong and others sent in their places some days later. Discussion with him was avoided by sending the reports to the Spanish consul who made them public immediately. Furthermore, Mr. Doberck endeavored to have Hong Kong designated as the Central Office for Meteorological Service of the China Coast and Sea. In 1887 he requested Father Faura for a monthly report on the paths of typhoons through the Philippines, and he incorporated these into his own reports to show the complete track of the typhoons, without acknowledgment of the help he had received. He repeated the request on February 8, 1889, but by this time Father Faura felt obliged to cease correspondence with him.

An incident occurred in 1893 which showed clearly Mr. Doberck's dependence on Manila. In September a typhoon passed over Luzon, and after sending out several reports on its progress, a telegram was sent to Hong Kong which read;

> "Typhoon in the China Sea, direction WNW, if it does not turn more to the north."

In the transmission of the message some operator changed the word *if* to *and*. The Director of the Hong Kong Observatory concluded that the typhoon would pass to the south at a safe distance and hoisted his signals accordingly, but the typhoon did change direction, passed north of Hong Kong and gave strong winds in that port. Loud complaints came from the public and the Spanish consul in Hong Kong was supplied with a copy of the message as it left the Manila Observatory and this was published in the Hong Kong press.

This strained relation continued through the succeeding years and reached its climax in March, 1899. At the beginning of that month the Provost Marshal of Manila transmitted to Father Algue an order received from higher authorities that no more typhoon warnings were to be sent outside the Philippines, because of official objection to them, and that the work of the Observatory should extend only throughout the Philippines. Father Algue replied to the Provost Marshal, expressing readiness to obey, but enclosed copies of three letters which had been received from Admiral Dewey at various times in which he praised the work of the Observatory and its usefulness to the shipping of the Far East. On the same day, March seventh, he addressed a circular letter to the newspapers, merchants and consuls in Manila, relating what had happened and asking for comments. A letter of Mr. Wilson, Secretary of Agriculture, to the Secretary of War, quoted Doberck as saying that "the Manila Observatory is under the direction of Spanish priests of little scientific training." Father Algue substituted *men* for *Spanish priests* in his circular letter.

The *Manila Times* printed a reply to Father Algue's letter, in its issue of March 22, 1899, as follows;

"Herr Wilhelm Doberck, a German gentleman, employed by the Hong Kong Government to run its meteorological observatory, has reported to the Washington Government that the Manila Observatory, in charge of the Jesuit Fathers, is positively injurious to the public because it is managed by incompetent people and because it publishes misleading information.

On this authority, without further enquiry, the Washington Bureau of Agriculture (which has charge of the meteorological service in the United States) requested the War Department (which has jurisdiction over Manila) to order the suspension of weather telegrams from the Manila Observatory to Hong Kong and the China ports.

The Manila Observatory obtains meteorological information daily, often hourly, from a large number of places in the Philippines, from which typhoons can be accurately predicted and traced in their course. Meteorological conditions in east Asia are very peculiar, in this respect, — that almost all the typhoons or circular storms of eastern Asia originate in the Pacific Ocean, east or southeast of the Philippines, and travel northwest in their early stages, and the Philippine Islands are the first dry land they touch.

The Jesuit Fathers have a very complete organization all over the Islands, although, of course, its completeness has been lessened by the disturbances in the provinces, and the conditions for predicting and following the course of these storms are altogether better than in any other part of the world, since the nature of the storms and the comparative regularity with which they follow certain beaten tracks and obey certain rules of conduct are quite unique. The Manila storm warnings, the result of careful study of these collected observations, have hitherto been telegraphed to the Spanish Consuls in

Hong Kong, Shanghai and Singapore, and handed to the press for the public, by whom they have always been highly appreciated. Nobody in the whole Orient has ever said a word against them, except this German person in the British Observatory at Hong Kong. We speak from personal experience extending over ten years in all parts of the Orient.

Herr Doberck has always been actuated by fierce animosity towards the Manila Observatory. In the first place there is, no doubt, some professional jealousy. Scientists are often remarkable for their bitter professional jealousies as for their scientific ability. Herr Doberck much more so, as his scientific qualifications are not of the highest; he is an astronomer rather than a meteorologist. He holds no degrees nor diplomas of such eminence as to create unlimited confidence in his judgment. He has no great experience of meteorology and his book, *The Law of Storms in the Eastern Seas,* giving directions to shipmasters how to manage a ship in a typhoon, is the laughing-stock of the sea-faring community in the East.

His typhoon warnings have, to our personal knowledge, usually not been so good as those of the Manila Observatory. They are not so early and not accurate, as a rule. He has observations telegraphed to him from the Philippines, from which he could draw his own conclusions, and he should be able to do so in about the same space of time as is occupied by the same readings being studied in Manila and the result wired to China. But in the course of ten years of careful comparison in Hong Kong we have found that, three times out of four, the warnings from the Manila Observatory reach the public via the Hong Kong and Shanghai newspapers sooner than Doberck's warning.

This was notably so in the phenomenal typhoon of October, 1892, in which the P. & O. mail steamer *Bokhara* went down with great loss of life, and about fifty other steamers had terrible voyages.

This was a typical case showing the difference between the two observatories. The Manila Observatory discovered signs of the approaching typhoon, early enough for Hong Kong and Shanghai newspapers to publish it on Saturday morning, the 8th of November. The *Bokhara* left port early on Saturday morning, so it might have been possible for her captain, if he cared, to take note of the Manila Observatory warning. Doberck's warning was not issued until Saturday evening, when the unfortunate vessel had been wrecked, and all except about a dozen of her people drowned.

(*To be continued*)

THE CULION LEPER COLONY

ARTHUR A. WEISS, S.J.

Culion Island is situated in the south China Sea about 200 miles southwest of Manila. It belongs to the Calamian group which constitute the northern portion of the Province of Palawan. The Leper Reservation however includes more than the Island of Culion, as there are thirteen smaller islands surrounding Culion that were adopted with it. The area of the complete Reservation is given as approximately 460 square miles, that of Culion as about 150 square miles. The other islands are of little importance, have very few inhabitants, and were included in the Reservation mainly to secure better isolation for Culion.

American authorities, both military and civil, appear to have been convinced from the outset that some sort of systematic segregation of lepers was of utility in the Philippines. In 1901 plans were made to establish a Colony in Culion. The work appears to have been delayed, and then interrupted several times, for various reasons. Strong objections still had to be met against the whole plan of segregation. The immense expenditures necessary, coupled with an allegedly small probability of ultimate success in thus stamping out the disease, gave rise to some formidable opposition that seems never to have been entirely downed. Then there were epidemics of cholera and plague in the country to distract the attention of health authorities in favor of other national needs.

Culion itself soon began to offer hindrances. Preparatory work aimed at the establishment of the Colony in the center of the island. But approach by three miles of river and two of trail proved slow and most arduous. In addition the water supply on this central location was found to be inadequate. The little village of Culion, on the northeast coast of the island, was thereupon adjudged the proper site for the colony. In-

habitants of this village were invited to leave at their earliest convenience, and, it seems, fair retribution being made them for properties taken, they soon betook themselves to the neighboring island of Busuanga. Construction work began on the actual Colony site in 1905. It took over a year to get ready for the first group of lepers. Erection of needed buildings continued slowly, the slowness imposed by difficulties in transporting building material and in getting workmen willing to work where lepers are, have been, or even will be.

The first contingent of 400 lepers arrived on May 27, 1906. To take care of them were one physician (who was at the same time administrative head of the Colony), one priest, four Sisters of Charity, and several employees. The lepers had come from the Cebu leper hospital which was thereupon closed.[1] Their condition is said to have been extremely bad, the result of long neglect. This, together with inadequate facilities of shelter, to say nothing of treatment, led to some popular descriptions of Culion's early conditions as chaotic. Some 800 lepers were delivered at Culion during the first year. About one third of them died before the end of the year. A government coastguard vessel detailed for the collection of lepers kept bringing, at two or three month intervals, an average of about 200 lepers each trip. By the end of 1910, 5,303 had been brought. Of these, 3,154 had already died, 33 had been paroled, and 114 escaped. Though there were plenty of escapes in the earlier years, runaways seem not to have been much of a problem. After 1920 they averaged less than five a year. Mortality figures, highest in 1908, when 1,221 died, were kept high in the earlier years by cholera, beriberi, and other diseases as gangrene and septicemia, for which leprosy specially predisposed its victims.

In the beginning, Culion's main purpose was segre-

---

1. Cebu leper colony was reopened in 1939 and Father Clement Risacher, S.J. was appointed chaplain.

gation, not treatment. Up to 1920 there seems at no time to have been more than two doctors regularly employed here. Yet treatment of some kind was given, and the Sisters were mainly instrumental in giving it, even to the extent of performing amputations at times. In 1908 Dr. Victor Heiser* introduced Dyer's method of giving chaulmoogra oil by mouth. A number of patients became negative, but did not remain so for more than two years. The famous "Mercado mixture" was also extensively used. Dr. E. Mercado, then House Physician at San Lazaro Hospital, by allying chaulmoogra oil with other drugs and applying it intramuscularly, had achieved success in Manila. Results were not according to expectation, but advance was made. Chaulmoogra derivatives have remained the basic medication at Culion. Still, the methods of administering it fall short of the hoped for results, and so any therapeutic measure that gives promise, whether as an auxiliary to or a substitute for the chaulmoogra preparation is given a test. Up to the present, tests and careful comparisons made with other drugs have resulted quite regularly in chaulmoogra getting another vote of confidence from research workers. Compounds have been administered intravenously, with some success. Under the heading of Adjuvant Treatments, ultraviolet rays and X-rays have been used without notable advantage. Heat irradiation serves mainly in alleviating muscular weakness and neuritis. For the eradication of nasal lesions fulguration has proven very effective.

In 1921, by act of the Philippine Legislature the sum of P100,000 was appropriated for wider application of modern methods of treatment. The following year, due largely to interest displayed in the leper problem by Leonard Wood, then Governor General, the sum of P250,00 was appropriated, and made annual. In 1923 the general allotment for Culion was well over a million pesos. In recent years retrenchments have been

*Author of "An American Doctor's Odyssey."

made so that now Culion's share is closer to a fifth of the total appropriation for the Bureau of Health. The immediate fruit of the new appropriations was a bettered technical staff, and the organization of its three sections: that of Medicine, Pathology, and Chemistry, each with its separate head and separate work, yet all combining for more effective treatment and more thorough research. Services of trained nurses, male and female, were also made possible.

The lepers themselves have a fairly large share, both advisory and executive, in Culion's administration. There are a police force and a fire department entirely composed of lepers. Of considerable importance, and of much concern to the colonists themselves is the Culion Advisory Board. To assure hearings to any grievances lepers may wish to air, or constructive advice they may have to offer, a board of ten lepers, called "regional representatives" are elected every two years by the members of their respective regional groups. Elections are sometimes warmly contested. The ten groups are: 1) Cebuano, 2) Tagalog, 3) Ilocano 4) Bicolano, 5) Ilongo, 6) Samar-Leyte, 7) Pampango-Tarlac, 8) Moro, 9) Zamboanga, 10) Smaller regions not included in the preceding. Men and women of sound mind, between the ages of 18 and 60, are given the right to vote for their representative to form this Advisory Board. Labor of lepers, skilled and unskilled, does practically all the construction work within the Colony. Preparation and distribution of food is under their care. The government is encouraging farming, fishing, etc. and tries to find a market for what they produce, purchasing itself and helping the colonists themselves to purchase. Small spending allowances are given to each colonist. Before the war the weekly dole was 10 centavos with total elimination from the list of some colonists thought not in dire need of such allowances. Some efforts have been made, but practically without avail, to find outside markets for leper-produced goods. Quite helpful, as a source of employment for the lepers and of assistance for the

physicians and nurses, is the course of training given the 100 young men and young women who are employed as nursing-aids. They are paid a small salary, in addition to their own treatment and upkeep.

Of the buildings in the Colony proper, Colony Hall is considered as first in dignity, being the administrative center. It is a concrete building having the courtroom of the Chief of the Colony on the second floor, and the Colony Post Office with the Culion National Library Branch on the first floor. Nearby is the General Kitchen. The hospital buildings, four of concrete, the rest of wood and sawali, with iron roofs, are scattered along the slope of the promontory on and about which the Colony proper was formed. There are five wards in three separate buildings belonging to the General Hospital, and five Emergency Hospitals connected with the clinics or treatment stations. To the Emergency Hospitals come the more or less transient patients who are usually suffering some temporary reaction of fever from injections received in the clinics. There are three clinics, each with several units or rooms, in which a Doctor and a trained nurse assisted by some leper nursing-aids treat the two or three hundred out-patients assigned to report for weekly injections. There is a fair-sized building on the upper part of the promontory further inland for the use of the Public Works Department. The Police Department has a rather old building on the promontory's western side, close to the shore. Its ground floor comprises the jail, the appearance of which scarcely smacks of any modern tendency of pampering prisoners. Opposite to the jail is a newer building called Dunham Hall, a gymnasium, used mainly for basketball. For the encouragement of athletics there is on the eastern shore of the promontory a field called Raymundo Playground. Of the dormitories, separate for men and boys, and for women, the stateliest and sturdiest appear to have been those put up by the Catholic Chaplains. The government has constructed several, the Protestants a few. A morgue with an autopsy-room

attached is on the eastern side of the promontory above Raymundo Playground. It is of cement, fairly tidy-looking, but without advantage of any refrigeration system for the preserving of corpses to benefit research work. The public school is conducted in a separate wooden building. A large kiosk built of cement serves as an open-air theatre, on the upper western slope of the Colony ground. Located rather centrally on the promontory and close to the hospitals is the more recent cement construction of the American Leprosy Foundation, a two story building with laboratories and offices, mainly for research work, but giving cooperation also to the treatment work of the Colony.

While the Protestant chapel is quite prominently situated further inland and on a higher level, the location of the Catholic Church out on the northernmost elevation of the promontory, only about sixty feet above sea-level but higher than anything in its immediate vicinity, is most imposing both in location and in structure. By far the largest edifice in Culion, it measures 120 ft. in length, 36 ft. in width, and some 46 ft. in height. Its walls are of stone, taken for the most part from the old church and surrounding wall which it replaced. It covers almost the whole area of a former "Cotta," or fort; the church that had previously existed within this Cotta was more than 200 years old.

It is estimated that about 70 per cent of the lepers live in Nipa huts. These huts differ little from the average dwellings in the average Filipino barrio but they seem much more crowded together than is ordinary. An estimated area of the Colony proper, based on an airplane view, is forty acres: on this space, before the war, dwelt some 6,000 lepers. Even at present they prefer to remain closely concentrated although at liberty to take up their abode elsewhere on Culion island or on some of the neighboring islands. There are however about a thousand colonists who do live outside, mostly on the island of Culion, at various distances from the Colony proper.

Drainage is taken care of by concrete gutters, tile sewers, and some septic tanks. The sewage system does not extend over the entire area, but the hilly condition of the occupied territory, almost every plot of ground sloping down toward the sea some way or other, is at least something of a help to proper drainage. The water supply comes from a mountain stream about two miles inland, being led through a four inch pipe to a hillside concrete tank. The very dry seasons that sometimes hit Culion bring bitter discontent to the colonists, the heat itself not bothering them half as much as the shortage of water.

West of the Colony proper, and along the northern shore of the island, extends the non-leper reservation. Balala, the residential section of the doctors, nurses and others, is closest, a ten or fifteen minute walk from the hospitals: Jardin, a barrio two kilometers west of the Colony, was built to house the non-leper laborers working in or for the Colony: between Balala and Jardin is Kulango, a small barrio or cluster of houses, some of nurses, some of laborers. These three sections composing the non-leper reservation have slightly less than a thousand residents.

The Work of Ours in Culion

Soon after it was decided to establish a Leper Colony at Culion the Secretary of the Interior, Dean C. Worcester, personally took up the matter of appointment of a chaplain. He spoke with the Apostolic Delegate and the Archbishop of Manila, then with Bishop Rooker of Jaro, within whose diocese Culion and all of Palawan then lay. Shortage of priests in the diocese of Jaro prevented Bishop Rooker from supplying anyone. His Excellency, Ambrose Agius, O.S.B., the Apostolic Delegate, visited the Superior of the Jesuit Mission and received rather prompt assurance that a Jesuit could be secured for the appointment, "with the added understanding that members of the Order would always be available for appointment to this

position." The man chosen was Father Manuel Valles just about rounding out his 55th year—his 30th as a Jesuit. He was then Superior of the residence at Caraga, Davao, in Mindanao. Father Valles, after a brief intervening stay at the Ateneo, left Manila on March 13, 1906. With him went the Director of the Manila Observatory, Father Jose Algue, who brought along a few instruments for meteorological observations. On the afternoon of March 16, they arrived at Culion. The Chief of the Colony, an American, Dr. de Mey, and a few of his officials and workmen, were the only ones there to receive them. The former inhabitants of Culion had already gone, bag and baggage, to the island of Basuanga, but the lepers had not yet come. The Fathers were temporarily lodged in a house which Father Valles described as "limpia y aseada" on the northern shore of the territory, soon to become the Colony proper. A short distance away stood the church destined to be the Colony church. Measuring about 25 by 10 meters this church seemed spacious enough at the time; it simply needed repair. Its interior had been divested of practically everything that was removable by the people who, with the consent both of their Recoleto parish priest and of Bishop Rooker, deemed it their right to take with them what they needed for their church in Busuanga. It was felt that the government would supply the lepers with whatever the church needed.

The government however, though it took upon itself the obligation of keeping the church building in repair, did not agree to furnish it with what was needed for Mass, devotions, etc. The chaplain was to receive a salary of 900 dollars, U.S. currency, suitable quarters, and the same commissary privileges accorded other officers and employees of the Colony. Interior furnishings must be tended to by the chaplain himself as best he can with this monthly 150 pesos.

Father Algue after eight days spent in helping Father Valles get established, left on the "Panay," the revenue-cutter which had brought them to Culion. In

the two months' interval before the arrival of the first contingent of lepers, Father Valles gave occasional religious instructions and conducted rosary devotions for the few workmen interested.

The first expedition of four Sisters of St. Paul de Chartres, arrived on May 25th. The first lepers came on Sunday afternoon, May 27, 1906, arriving in two boats, the "Polillo" and the "Mindanao." Dr. Heiser came with them. One had died during the trip. The rest were able to make the short but laborious foot-journey from the wharf to the village of some 85 houses which they immediately occupied.

On the following morning as the lepers came to the hospital for treatment of their wounds many of them were kept there. In the afternoon they assembled in the church for May devotions. As all were Visayans they knew and sang the same hymns. Some guitars supplied tuneful accompaniment. Father Valles was so moved by their devotion that arising to speak to them towards the end of the ceremony, he found his own tears too great a hindrance. That evening he administered his first Extreme Unction in the hospital, and on the next day conducted the first funeral ceremony devoutly assisted by a procession of lepers, and but slightly disturbed by the accidental burning of some artificial flowers.

Sunday Mass was attended by almost everyone not in the hospital. Father Valles ordinarily visited the hospital at least once a day, on most days twice and the lepers in general appear to have been quite appreciative of his priestly ministrations.

Not all was piety and devotion among them however. Morality suffered by the insufficient separation between men and women. Marriage was not allowed, this being part of the program for rapid and complete extermination of leprosy. The Colony itself was well organized, a presidente elected, as well as a municipal council, and a police force appointed; all of which created an atmosphere of external order. But concubinage among the lepers seemed to be little interfered with.

On August 4th of the same first year the first lay-brother, Bro. Damian Jaume, came to Culion. He came in good time to be of service for the transfer of the chaplain's residence from the Colony proper to the non-leper section. They moved into a new house but with nipa roof: it was to do until 1912 when a cement building would be ready. Brother Jaume received food allowance but no salary. This custom was maintained until 1938 when P45 were given monthly. Food was served, already cooked, from a government kitchen for non-leper employees. In 1911 permission was granted for the Fathers to receive crude rations which they might cook or prepare in the manner they liked best. This was considered quite a boon by the little Jesuit community.

During the first few years there were several official and semi-official visits of dignitaries, due mainly to unfavorable reports spread abroad about moral and hygienic conditions at Culion. Dr. Heiser came several times. Bishop Rooker also visited the colony soon after its opening and administered Confirmation to some 16 lepers in the church, and 7 in the hospital. He expressed his esteem for Father Valles' work saying he wished that all of the parishes of his diocese were so well organized and shepherded. Father Valles had already established the Apostleship of Prayer among the lepers. Other pious societies were to follow.

Due, it seems, to the initiative of the lepers themselves a school was started for the children in early November of 1906. There were 64 boys and 27 girls enrolled; both pupils and teachers were all Catholics. Father Valles paid occasional visits.

Though Extreme Unctions averaged only two a day, the inconvenient hours during which sick-calls often came, the daily visits to the hospital, together with other parochial duties, all conspired to make Father Valles' daily program a hard one. He frequently suffered spells of exhaustion, sometimes of fever. There

was no one to alternate with in accepting sick-calls, conducting funerals, etc.

Finally on June 1, 1908 Father Thomas A. Becker of the Maryland-New York Province left Manila to give Father Valles the chance to take a vacation which both doctors and superiors considered imperative. Father Becker stayed until October 16th. He returned the following February.

From the start, the Superior of the Mission, Father Fidel Mir, had sought to obtain the appointment of two chaplains for Culion. Mr. Worcester held that one chaplain seemed amply sufficient, but intimated that a second priest could later be sent there on the same salary. While in Manila Father Valles addressed a petition to Mr. Worcester asking that another chaplain be appointed to aid him. The Archbishop's indorsement of this petition was added with the words: "Dear Friend: I would strongly commend to you the above petition of Father Manuel. The work of the government in behalf of this unfortunate class, the lepers, will form one of the bright chapters in the history of our work in these islands. J. J. Harty, Abp. Manila." Upon his return to Culion Father Valles addressed another appeal to Mr. Worcester, this time describing in more detail and with some eloquence the chaplain's manifold and difficult duties that evinced the need of a companion chaplain. Whether it was this letter, or the Archbishop's indorsement of the previous one, or Mr. Worcester's own realization of the need for another chaplain, the result was the appointment of a second chaplain in the beginning of 1909. Father Becker therefore returned to Culion on the 2nd of February, 1909, now to be a permanent member of the community. He received a salary apart from and the same as that of Father Valles.

Records and diary notes of this time are few. The two years 1908 and 1909 may well have been the most burdensome ones for the chaplains at Culion for both the admissions and the deaths of lepers far outnumbered those of preceding or following years.

Of Father Becker's stay in Culion the diary says practically nothing. The "Litterae Annuae" contains an interesting item under the caption: "Insignis Caritatis Actus." A boatload of lepers had come to Culion, but as cholera had broken out amongst them, they were not allowed to land, there being no appropriate place of quarantine ashore to keep them apart from the other lepers. The boat remained at anchor. The dread disease would be kept out on the water to be exterminated there if possible. Father Becker offered to go out and stay on the boat to console and administer the needed sacraments to the victims. He was not allowed to take up his abode there but the authorities made arrangements to have him ferried to and from the boat twice daily, stipulating that he alone should go since it was a needless risk to have both chaplains take a chance on catching cholera. Stipulations were observed and Father Becker thus administered the last sacraments to the many languishing on this boat whose infected cargo not even Culion wanted to receive. What number, or percentage, of the victims died is not stated. The survivors at any rate, for there were some, were finally allowed to associate with the other members of the Colony.

Father Becker left Culion during June of 1910. On September 2nd his successor, Father Jose Tarrago, arrived. Father Tarrago showed particular interest in catechetical work, and in working with the young men. He established the "Congregacion Mariana" and founded the congregation of "Angelitos" for boys, who, under the patronage of their guardian angels, would thus keep themselves in line for membership among the old Congregantes later on. He took a special interest in fostering music and had equipped his "Congregantes" with sufficient brass instruments to form a band. After noisy and laborious beginnings this band soon commanded respect. Performing at the 4th of July celebration it so pleased the Chief of the Colony that he deemed it for the public good that the members receive a small monthly salary and the band

he considered the official Colony Band. This band, though its playing calibre has its ups and downs, has ever since been rendering good music, during processions, civic celebrations, and Sunday afternoon concerts.

Gratifying to the chaplains and to all concerned about the moral and spiritual welfare of the lepers at Culion was the government's decision to allow marriage in the Colony. It came in September of 1910. It wasn't expected to solve all the difficulties, but it was hoped to be, and proved to be, a considerable alleviation of them. Thirteen couples were married before the end of that year.

Typhoons were rather regular visitors at Culion; about one good one a year although there appears no record of loss of life directly caused by them. On November 1, 1910 however, a destructive typhoon took away most of the metal roof of the Sisters' house, badly damaged the chaplain's house, and completely lifted the roof off the Colony church, besides obliterating at least a score of houses of the lepers.

Cares consequent upon the destruction caused by this storm, along with the ordinary chaplain's work and the work of endeavoring to learn the various dialects spoken in the Colony, told heavily upon Father Valles. He was taken with fever,—"con principios de ataque cerebral, por cuyo motivo fue viaticado," add the Noticias de Culion.[2] House records give few details of his illness. On the 3rd of January 1911 he was able to go to Manila, Brother Jaume accompanying him. From Manila he went to Baguio to recuperate. Perhaps Father Valles himself did not realize that his going meant the end of his Culion chaplaincy. Interest was displayed by the colonists however, and later there was passed by the Culion Council a resolution most tender in its expression of sorrow at his departure and of appreciation for his zealous ministrations. Copies of the resolution were sent not only to Father Valles,

[2]Published in the "Noticias de Mindanao."

but also to the newspapers "Libertas" and "La Vanguardia," for publication.

Brother Jaume returned from Manila in the company of Father Raymond Peruga who, though rather advanced in age, was to take the place of Father Valles. Father Peruga's facility in speaking Visayan, understanding Tagalog and learning Ilocano, made him very serviceable; but illness was a frequent obstacle. On May 14, 1912, he made his third trip to Manila on doctor's advice, this time to stay. His place was taken on the day of his departure by Father Pablo Cavalleria who likewise, by doctor's advice, returned to Manila, for reasons of health. Father Cavalleria spent only eleven days in Culion.

Over five years of "ad omnia" proved rather wearing on Brother Jaume. He also was called to Manila for health's sake. In his place Brother Juan Ferrerons came and remained less than a year, being replaced by Brother Antonio Faine. Changes at this time seemed to come thick and fast. On May 4th of the next year Brother Faine returned to Manila. A month later Brother Juan Torrents arrived to take his place. He left the following March. Two months later, Brother Santiago Murray arrived. The Brother's work at this time was mainly care of the house, especially of the cooking. He also baked the hosts, took care of the church as well as of the house chapel (after 1912) and frequently accompanied the Father on sick-calls and visits to the hospitals.

Father Cavalleria's return to Manila in May left Father Tarrago without an assistant until the 7th of the following September when Father Tomas Barber arrived. At this time there are more frequent mentions of Protestants who were a bit obstreperous, but in the conversion of whom Father Tarrago seems to have been rather successful. Protestantism never took hold of more than five per cent of the Culion population. It made no inroads upon the faith of the colonists until the year 1909, when, as the result of a grudge which a few of the influential lepers bore Father Valles, a

Filipino Protestant minister was invited to Culion. He came, preached for a while and then, presumably because public peace was too much jeopardized, was invited by Culion authorities to get out. But the grudge of the malcontents remained, some thirty colonists persisting as Protestants, and being rather militant about it. The matter became political. A politico-social organization called the "Kapisanan," including most of the Colony's trouble-makers, grew stronger. They appear regularly to have lost out in the elections, but not gracefully so. A favorite trick of theirs was piously to attend a funeral seizing the occasion to have political oratory resound in the cemetery. Nor were they particular about whose funeral they attended, evidently figuring that the friends of the deceased would feel honored by the pomp that was being added. Father Tarrago notes in his diary that he complained to the Chief of the Colony about some Protestants carrying the Kapisanan banner, attending the funeral, and making speeches, at the grave of an Ilocano woman, a good Catholic who had never belonged to that organization. The Chief said he would see about it. Two days later, two more deceased who never belonged to the Kapisanan, had speeches delivered over their graves. More complaints came into the Chief. He then threatened to jail the guilty parties if they repeated their pious custom. The threat did not have to be carried out.

During the five years from 1910 to 1915 most of the devotions that are now practised in the Colony would seem to have begun. Soon after the arrival of Father Tarrago, the Blessed Sacrament was kept permanently in the church. The practice of having the rosary recited in the church every afternoon was started; so too that of reciting the rosary in the men's wards, the daily recitation of the rosary in the women's wards having been customary before the advent of Father Tarrago. Each Sunday became a General Communion Day for one of the confraternities. In 1912 there is the first record of the May devotions held in

the afternoon with exposition of the Blessed Sacrament. In this year the custom of reciting the rosary on the afternoons of October, before the Blessed Sacrament exposed, is also first recorded. Retreats were given annually to the members of the different pious organizations, as well as to the faithful in general. The Fathers also gave the Sisters their monthly conference as well as their annual retreat.

Father Tarrago's health was consistently good throughout this period. The year 1915 however was to bring him a heavy trial. Noticing some strange spots that came out in his skin, Father Tarrago felt, with a conviction that grew stronger as the months went on, that he had contracted leprosy. On May 22, 1915 he presented himself before the Chief of the Colony, Dr. Denny, for a blood-test. Dr. Denny gave no verdict at the time, but soon forwarded to Manila the little pieces of glass containing the blood-smears, giving as his judgment to the Director of Health that as far as he could make out the typical leprous bacillus was present and that Father Tarrago was a leper. The Director of Health, Dr. Long, thereupon announced to newspaper reporters the news he had just received and which he did not appear long to question. To the Jesuit Superiors in Manila he communicated nothing: they first received the news from the daily papers.

The little community at Culion, including Fr. Tarrago, meanwhile knew still less. On the afternoon of June 24th when the "Panglima" docked at Culion, the Captain as well as the passengers from Manila noticed with surprise that Father Tarrago was still associating with the non-lepers in Balala. Soon after the boat's arrival, Fr. Tarrago was summoned by the Chief of the Colony, and told that his blood-test had proved positive for leprosy, and that on the very next morning he must betake himself to the leper reservation. Fr. Tarrago calmly announced this decision to Father Barber and Brother Murray during the recreation period that followed the community supper that

evening. The following is Father Barber's brief but vivid Latin account of this incident, as taken from the "Litterae Annuae": "Hora enim 7 P. M. vocatus P. Tarrago a Directore; injuncta est ei separatio a non leprosis. Ita nobis nuntiatum est a Patre in quiete post coenam. 'Ut opinor'—verba sunt Patris—'mihi Dominus gratiam concessit ut sim leprosus. Crastina die a vobis sejungar, et in posterum jam in Colonia leprosus inter leprosos morabor. Sic jubet Doctor Denny.' Nox illa nobis dies fuit. Nec enim in ea potuimus somnum capere. Hora ergo A.M. quinta P. Josephum Tarrago, Superiorem nostrum, sumus amplexati. Ipse iter ad coloniam fecit per maris oras."

A Cebuano leper, Nicolas Llamas, generously gave the Father his own house situated in front of the Colony church. Father Tarrago did not say Mass until July 11th when special vestments and a chalice were provided by the good Sisters. Meanwhile he received Communion with the lepers. He continued visiting the hospitals; occasionally preached in church. On July 9th a committee of doctors arrived on a special visit from Manila to examine him. He was declared as doubtfully leprous but remanded to the Colony for observation. The government now had a special house constructed for him close to the Colony church and conceded him the day services of a leper house-boy. In early October Dr. Denny took blood-tests from four different parts of Fr. Tarrago's body, and admitted that there was no leprous microbes discernible. On November 2nd he again took blood from different parts of the body, and this time said that only in that of the chin could the bacillus of leprosy be found.

On June 6th, 1917, a commission of five doctors accompanied by Dr. Long, Director of Health, Father Tena, Mission Superior, and Father Miguel Selga of the Manila Observatory, came from Manila for what was expected to be the final and decisive examination. A negative verdict was rendered unanimously. Father Tarrago, the doctors held, was decidedly not a leper. Yet the process of liberating the Father was a slow

one. For the time being he was to stay in the Colony. On June 17th Dr. Long came back to Culion to inform Father Tarrago that for the sake of formality, the really final examination would take place at San Lazaro in Manila, after which Father Tarrago would be free,—but he was not to come back to Culion. Accordingly Fr. Tarrago left for Manila on the 30th of June, 1917. Two years and five days had he spent living among the lepers, and some two months short of five years living in Balala. There is no record of any demonstration when he left: it was 1:30 in the afternoon, siesta hour. After staying in Manila for a while he went, not as Fr. Tarrago, but as Fr. Aragones, to one of our missions in China, and later returned to Spain.

On January 1st, 1916 Father Felipe Millan, former novice-master of the province of Castille, had come to Culion as superior of the house. The same year Father Barber left to resume his missionary labors in Davao, and Father Francis Rello was appointed assistant to Father Millan. Father Rello's first period of service at Culion extended from August 10th of 1917 to September 6th of 1923, when he went to Talisayan, Mindanao. He had obtained the unusual privilege of administering the sacrament of Confirmation. Fr. Rello's successor as assistant chaplain was Fr. Salvador Mico, succeeded in turn two years later by Father Juan.

In 1920 there came to Culion an aged missionary who had once been a bishop in India, Father Pedro Vigano. He had resigned his bishopric, sought entrance into the Society and service in Culion at one and the same time and had had both desires granted him. The two chaplains being enough for the regular duties in the church and in the hospitals, Father Vigano quickly began to interest himself in getting out among the lepers who didn't need to come to the hospitals and couldn't or wouldn't come to the church. Using interpreters he visited them in their homes, even going to barrios at a distance from the Colony proper. He

planned erecting chapels in each of the leper barrios, and was even gathering funds for this purpose, but was impeded by illness from realizing his goal. He was advised to repair to Manila for a rest. He departed as quietly as he had come, having stayed a little more than a year and a month. Father Vigano returned to his native Italy and died at Rome within a year. When news of his death reached Culion, a solemn Mass of requiem was sung for the repose of his soul. Attendance at this Mass was considerable, many lepers offering up their communions and other works of piety in token of their remembrance of and affection for this saintly missionary.

Frequent visitors at Culion were the Recoleto Fathers to whom, outside of Culion, the spiritual care of all Palawan is entrusted. Though they often came for a rest and to seek the help of physicians, they were very generous in rendering service, enabling the chaplains to say Mass in the barrios or exercise other less urgent pastoral duties otherwise likely to be neglected.

In 1926 our Fathers finally attained the longed-for change of residence from the lower part of Balala near the wharf to the upper part of Balala bordering on the Colony proper. The new house was not as solid a one as the cement building they had left, but seemed to enjoy more breezes and was immensely more advantageous, being much closer to the hospitals. Though erected by the government, much of the masonry and carpentry work had been left to the Brothers.

Father Millan, the Superior, had been very active. Towards the end of 1926, however, before and while the change of residence was being effected, he experienced some unwonted mental languor. On October 14th he confided to Fr. Juan that he could read his breviary only with great difficulty. On the 17th of the same month he said Mass in the Sisters' chapel; his last Mass. On the afternoon of October 21st he received the last sacraments. Death came on the morning of

the 23rd. The body was embalmed and kept in the house-chapel until its transfer to the Colony church early the following morning. The band played during the sorrowful procession, and many lepers crowded into the church. The next day, Bro. Tan accompanied Fr. Millan's remains to Manila, but not before the lepers had once more asked and obtained permission to have the coffin carried in procession through the Colony on its way to the wharf. Slowly, much more slowly than the zealous missionary had himself been wont to go when he traversed those same streets to bring consolation to the sick and dying for more than ten years, his body was conducted through the Colony for the last time. Father Millan was the first, and to date, the only, Jesuit to die in Culion. A "Velada Necrologica" was held in his honor. Governor General Wood sent Father Juan a telegram of condolence in which he expressed high esteem for Father Millan. A plan of erecting a monument to perpetuate the memory of the beloved missionary was abandoned, but the open space between the two largest hospitals, formerly called "Hospital Plaza," was thenceforth called "Plaza Padre Millan."

Father Juan was now alone with a colony whose population had already passed the 5,000 mark. Father Rello returned on Nov. 18, 1926. This second being added to his previous period of something over six years, makes Father Rello's twenty years of residence the longest of any of the chaplains at Culion.

During this period the members of the different pious societies grouped together to go into business on a profit-sharing system, under remote guidance of the chaplains. A general store was started; a bus service was added to their business, Brother McKenna being instrumental in securing the first bus from Manila at a fairly low price.

Father Juan's musical interests and talent gave noticeable spur to entertainments. Besides the band already in existence, he encouraged the formation of two "comparsas," one of which regularly went on

first Fridays to regale the patients of the different wards of the hospitals. Even the Beethoven Centenary was fittingly celebrated by a concert.

In 1929 land was acquired in a small barrio called Palunpong, about 7 kilometers from the Colony proper. The land was used as a farm and also provided a villa for the members of the different Catholic dormitories. Called "Villa Gonzaga" it was bought in the name of the Sodality of Our Lady, but has remained under the fairly active direction of the chaplains. These business ventures were not altogether successful, losses having been sustained a few years; but at present both the general store and the bakery are running at a slight profit, and are at least helping to alleviate unemployment difficulties besides at all times enabling the sodalists to buy sundry merchandise at moderate prices.

Since 1917 the old church had been considered inadequate. Father Rello, who had made part of his theological studies at Woodstock, wrote to friends in the States begging funds for a church and a house for lepers. Father Juan, did the same throughout the Islands and South America. The government was more intent upon cutting down expenses than in making new outlays, and so could not be counted upon for much more than moral support. Even the lepers were invited to help the project along, not only by their prayers, but by their scant means. A fair was held in the colony during the week preceding the Feast of Christ the King in October of 1928. By July 4, 1929, 15,900 pesos had already been collected. An announcement was received from Father Provincial (Fr. Phillips) of a lump donation of $5,000 from an unnamed American benefactor. Meanwhile various sites were being considered, abandoned, and reconsidered. Father Juan was not to be in Culion when the new church would finally be started.

On March 6, 1931 Father Hugh J. McNulty came to Culion for a short visit and to give a course of conferences to the doctors and nurses in Balala. This

visit had been preceded by the visitation of the Culion residence by Father Hayes (now Bishop Hayes), Mission Superior, and was soon followed by a letter from Father Hayes announcing the return of Father McNulty to Culion to be superior of the residence, while Fr. Juan was to go to San Jose Seminary in Manila.

Father McNulty quickly set about getting the new church started. It was a slow and complicated process however. The site of the old church within the old cotta on the promontory was finally decided upon. Bids on the construction work were solicited. "We received estimates running to twice our money," writes Father McNulty in a short account of how he built the church, "but none of our prospective builders would consider us at all, when they heard it was a leper colony. After a year and a half an engineer named Williams came here for a short stay in his technical capacity. Hearing of our failure to secure a contractor he was so sympathetic that we made bold to ask him to do it for us. Against all expectations he took the whole thing in hand, and at less than half the lowest previous estimate." Alms continued to be solicited and came in generously from the States, from local contributors, and from Ireland. The first Mass was celebrated in the new church by Father Rello on the last Sunday of August, 1933. Attendance was calculated as 2,160.

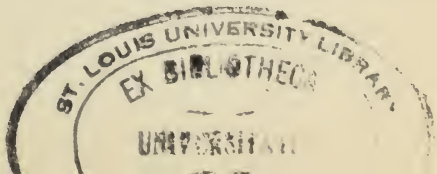
At this time the chaplains were benefiting by the priestly services of two secular priests, one a non-leper, the other a leper. Father Teodosio F. Agcaoili, an Ilocano priest, product of our former seminary at Vigan, had been transported to the Colony from San Lazaro, Manila. He ordinarily said his Sunday Mass at the leper barrio of Baldad; his week-day Masses were said at a side altar which Father McNulty had constructed for him within the sanctuary of the new church. He also had his own confessional near the entrance of the church.

Despite his multiple preoccupation with various construction works, his conscientious tending to his duties

as procurator, his differences with local officials that involved much letter writing, Father McNulty bore his share of the Colony's pastoral duties. He took a keen interest in the distribution of Holy Communion in the hospital wards, aware of the spiritual good thus done not only to the communicants themselves but to the Colony itself. He kept a register of Hospital Communions and soon had a daily average of over 250.

The Colony church finished, Father McNulty soon turned his attention to the needs of the non-leper section. A new church was needed. The further end of Jardin was decided upon, and the new church was built close to the old chapel, many of the people of Jardin rendering free labor as their contribution.

Though the first chaplains seem not to have made many expenditures by way of almsgiving to the lepers, it was already customary in Father Valles' time to distribute smokes to them on certain big feasts. Later on money gifts were given to hospital patients, at least at Christmas time. During Father Juan's and Father Millan's time cigarettes were distributed in the hospitals every first Friday of the month, the comparsa usually going through the hospitals at the same time giving brief concerts in each. Father McNulty at first continued the first-Friday cigarette distributions, also the Christmas gifts to some. When, at Christmas time 1935, Father Eugene Gisel came to Culion to take movies and to show movies, the interest on the part of the lepers was such that Father McNulty thought it worth while to expend P2,200 to obtain, by special arrangement through Father Gisel, 73 educational films along with a portable projector. This became a form of almsgiving that to a great extent displaced the other forms, though presents were continued at Christmas time, as well as the "premios" for catechism attendance. The purchase of this movie-equipment was worthwhile and much appreciated by the lepers. Before the war shows were being given in


ST. LOUIS UNIVERSITY LIBRARY
EX BIBLIOTHECA

the hospitals where, by a system of rotation, each ward received its show once a month.

Father McNulty remained in Culion during the 33rd International Eucharistic Congress in February 1937. On the 17th of the same month, however, he left for Manila, and from there soon after for Hongkong to give a retreat and course of sermons. On his return to Manila he was given the post of Professor of Philosophy at the Ateneo. On May 12th Father Carl Hausmann arrived to succeed Father McNulty, but not as superior. Father Rello long acquainted with Culion, its staff and its inmates, had been appointed superior on April 19th, by Father John F. Hurley, Mission Superior.

Until the war Culion was the world's largest leper colony. Figures for 1940 give the number of lepers as 5,472, of non-lepers as 1,171, making a total population of 6,643. There were twelve physicians in attendance with the Leonard Wood Memorial conducting research work. Doctor Wade, Consulting Pathologist, was editor of the INTERNATIONAL JOURNAL OF LEPROSY. In 1940 there were at Culion nineteen Sisters of Charity and two Catholic chaplains—Fr. Gampp, Superior, and Fr. Hartnett. For many years the colony has had five Protestant ministers belonging to the United Evangelical Church. Their proselytizing activity in union with a group of "elders, deacons and deaconesses" has been strong and persistent.

The war took a terrible toll of lives among the lepers as the island was completely cut off from all food supply. In February of 1942 Father Gampp went to Panay with Dr. Wade and Dr. Nolasco to see about securing food. The Americans sent a ship of food supplies but the boat was destroyed by the Japs before reaching the colony.

In April 1942 the Japanese landed on the island for the first time but would not remain long in the town as they were mortally afraid of contracting leprosy. On the other hand the lepers were afraid of what might happen to them if they were left to the "mercy"

of the invader. Because of this and because of their urgent need for food many began to leave the island. Some were shot by Japs as they were taking off in boats. Forty-five, attempting to land on Panay, were massacred by the enemy.

During the first year of the war 693 lepers died. In August of that year Father Gampp was the only Jesuit on the island which was fast being deserted so that at the end of 1943 there were only one thousand lepers in the colony and these in a more pitiable state than ever before.

In the month of July 1944 Father Gampp was taken prisoner and interned at Los Banos on Luzon. A Filipino secular priest carried on for the next six months. After that the lepers were without a priest for the following six months until a Recoleto Father came from Puerto Princesa. Three Filipino Protestant ministers remained throughout the war.

Father Gampp returned to Culion on January 7, 1946 and found 1,700 lepers living on the island. The colony had not been destroyed although many of the nipa huts had fallen into decay and two of the hospitals had been torn down in order to get lumber for necessary repairs on other buildings. The rear wing of the women's dormitory had collapsed. To repair it at present would necessitate an expenditure of fifteen thousand dollars. Father Gampp was succeeded by Father Pacifico Ortiz and then by Father Pedro Verceles, the present superior.

Will Culion ever regain its position as the world's largest leper colony? At present writing the Philippine government is sending many lepers to the more recently established Central Luzon Leprosarium at Sitio Tala. Within walking distance of our novitiate at Novaliches, our Fathers are saying Mass at Sitio Tala on Sundays and feasts and our Scholastics are teaching catechism. One thing is certain—Culion has reached a turning point in the history of its forty years' existence.

MISSION NOTE

THE MISSIONS IN INDIA

(Editor's note: These remarks are not from any manuscript of Fr. O'Leary's, but they are a digest of a talk delivered in November at Woodstock by Fr. Edward J. O'Leary, S.J., of the Chicago Province, recently returned from the Patna Mission after many years service.)

One travels through India from Calcutta on a line as flat as a pancake until near Darjeeling. The ground here rises suddenly and Darjeeling sits on top of a "hill" six thousand feet high. This is headquarters of the Canadian Mission. Our Theologians here have cut a stairway—now a step, now a three foot level, now another step—right up the side of the hill to their Theologate; the staircase seems to go straight up to the sky, so the Scholastics named it "Jacob's Ladder." As we climb up, puffing and thinking longingly of the escalators in Chicago, the little native women carrying our trunks on their backs come running by, laughing and singing and thinking nothing of the climb. The men of their race are hardly five feet high, and the women are even shorter. And yet with our trunks on their backs they can run right by us. They wear a kind of headband onto which fastens the end of the trunk rope. The trunk itself rests on their backs in such a way that they do not need to hold it while climbing.

Darjeeling though high up is dwarfed by the Himalayan Mountains towering to the heavens. John L. Stoddard, the famous lecturer, travelled here from America to write about these mountains, as seen especially at sunrise and sunset. At these times they are absolutely unrivalled for majesty and splendor.

The travel difficulties of the terrain well symbolize the difficulties of the Canadian Jesuits' mission. Dar-

jeeling is surrounded by four states, Nepal, Bhutan, Sikkim and Thibet. Each of these is forbidden territory for the missionary. However, many Nepalese and Ghurkas (a race of fierce, hard, little brown men) come over from Nepal to Darjeeling to work, and the Fathers have been able to labor among them with good results. Probably, Nepal will be soon opened up for the missionaries, because last year the country signed a trade treaty with the United States which means that trade representatives from America will have to be admitted into the country. And with the ban on white men being lifted, in will go the missionaries.

Travelling to the west and to the south, we come to our own mission, Patna (Chicago Province). In a nearby city we opened our first high school in 1929. Just a few years ago we opened another in Patna itself. In the latter we wanted to get the sons of the more wealthy Hindus, especially, so we made the tuition very high. In a short time the school was at capacity and so it remains. The most important families, politically and socially (and that means a lot if we can convert them), have their boys in the school. They fight to get them in.

The natives in our territory fall into three main classes: the Moslems, the Hindus and the aborigines.

The Moslems are very difficult to convert. And so our main effort is not with them. An interesting point about them, however, is the attachment they show to the Old Testament; that is, to those parts which please them. They use it eclectically; for instance, they are fond of quoting from Kings and Judges to justify the multiplication of wives—and, not less—the multiplication of concubines. Their biblical baths and washings are also interesting points. The baths consist in pouring a little water out of a well-shined-up pot of the shape and dimensions of a volley-ball. They pour out a bit for the face, a few drops for the hands, then a little for the feet. Like the Pharisees of old, they make clean the outside of their pot, shining it up till

it gleams, but have little care for the inside. You can imagine the results.

The aborigines are open to immediate conversions, which poses a problem. Shall we go out and work primarily with the aborigines where we can soon make many converts, or shall we devote our main attention to the Hindus, especially the better-educated ones, who have a much greater influence on all grades and parts of society in this region of India? If we can convert the Hindu, we shall with him convert a great cross-section of Indian life and we are sure that our work will succeed and will grow. If we convert large masses merely of the aborigines, these will have almost no influence on the Hindus and the Moslems. Working with Hindus, we saw, would be long-range work and less satisfying and consoling in the present, yet more promising for the future. We chose work among the Hindus, and feel that we have chosen correctly.

The Hindu is a difficult man to describe, just as is a Protestant of America. Like the Protestants, you can hardly find any two of them that hold exactly the same thing. Moreover, though not Christians, they strangely enough regard the Bible as a sacred book; but like the Protestants again, they interpret it to please themselves.

The Hindu is a philosopher. He loves metaphysical abstraction. In fact, say those who know, if St. Thomas had taken the Hindu philosophy and built the Catholic synthesis of Theology on it, he would have achieved a result equally as great as he did by taking the Greek philosophy.

Our best chance is with the more educated Hindu. The more educated a Hindu gets, the less seriously he takes his own religion. Especially is this true of those who study abroad in Europe or America. Now the cow is the sacred animal of the Hindu, and a good Hindu will do anything else rather than eat cow meat. Pork is also forbidden food. However when they get into western countries for studies, meat of the cow

and pork are served up so frequently that it is a question of eating them or going hungry. So most of them toss aside their scruples on the point, and by the time they come back to India, no longer worry much about their religion.

The Hindu (and the Moslem) will sit down and discuss religious matters with you for hours. But you don't get much out of it—he puts it down as spiritual conversation which his religion recommends to him; and what you have said makes little change in his way of life.

They are difficult to impress in a theological discussion, too. For instance, mention the Trinity to the Hindu and he will tell you, "We have our trinity of Gods also." Mention the Incarnation, and he will tell you that they have an incarnation too, in fact many incarnations. "There is the incarnation of God in the form of Krishna, in the form of Vishna again," and so forth.

However, we have made progress among them.

In our early days in Patna, it used to be that no Hindu would eat or drink with us if we chanced to visit their houses. If they offered us a cup of tea or a glass of water, no one would think of joining us in it. Their traditions were so strict that if we drank water from their well, the well was defiled, and could not be used again until purified. However, that is now all passé; they invite us in to have something to eat and sit down and join us. They are becoming more and more well-disposed towards us and towards the Church, because many of their boys are in, or have gone through our school.

An incident will illustrate this. Some time ago a young Hindu went to Cambridge to study. While in England he lost most of his belief in Hinduism. It happened that he fell in love with a Protestant English girl whom he married and brought back with him to live in India. The girl, not having much conviction about Christianity, embraced the dress, customs and religion of Hinduism. One day, however, while her six-

year old child was playing with his little friends in the kitchen, trying to pull an oil stove across the floor, it turned over on him, covered him with oil and set him on fire. By the time the mother had beaten out the flames, the boy was dying. She determined he must be baptized. Telephoning the Protestant minister, she was told by his wife that he was too busy to come over. Whereupon she called up our Rectory.

On learning the story, Fr. Moran, the Superior of our house, climbed on his bicycle and pedaled for all he was worth to the place, and got there just in time to administer Baptism before the child died.

That night there was a family quarrel. The mother thought the child should be buried, since it was a Christian. The father thought it should be cremated after the Hindu fashion. Knowing the unpleasantness that might break out over the incident, we hoped that our part in the story was over. However, the family compromised. The next morning a beautiful little box, containing the ashes of the child, arrived at the Rectory. They wanted it to be buried.

There must have been one hundred and fifty people of every type of religion at the burial. We were afraid of an outbreak at any moment, but nothing happened; all passed off quietly. Then the next day when we thought everything was ended, the mother called us up. She had heard that Catholics had masses said for their dead; she wanted one said for the child—a black mass! It was no use trying to explain to her that we couldn't say a black mass for the child, so we decided to say a black mass—for the dead in general. Then as long as we had to do it, we decided to use our opportunity and really go out to impress these people of many religions (for the family had invited all their friends). We decided upon a solemn requiem mass and I was to preach the sermon. It was the most interesting congregation I have ever faced. I preached on death and the resurrection of the body.

After that, we were pretty sure that the whole incident was over. But no, the mother got thinking. She

decided it wasn't right that one member of the family should be of one religion and the others of another. They might go to different places after death. So the only thing to do was for all of them to become Catholics. And they did!

The point of the story is this: when we first arrived in Patna, if any of these incidents, even the baptism of the child, had taken place, the family would have been ostracised, and perhaps otherwise persecuted by the others. But now, all this has happened and the family have still kept their friends and have suffered no bad effects because of their acts.

Though we don't have many conversions now, we aim at an eventual situation where the boys who graduate from our schools will marry the girls who graduate from the Sisters' schools and colleges. This will mean an ever-more friendly attitude towards Catholicism, and eventual conversions that will influence all ranks and classes of society in India.

This is not a vain hope. For in Patna we get the boys from the most wealthy and influential Patna Hindu families, and the Sisters get the best girls. When a boy leaves our school, he knows as much about Catholic catechism as the graduate from one of our high schools in the States. Besides that, we have them praying, in the morning and during the day, different Catholic prayers, such as the Morning Offering (only changed in that we had to replace "Jesus" with "God"). And at graces, they pray—and are long used to it—"through Christ, Our Lord. Amen."

To give you an idea of their training, some of our boys from St. Xavier's, Patna, after graduation, go to a Protestant college up north. They have a scripture course there, during which, naturally, the Protestants give Protestant interpretations of the scriptures. For quite a while one of our boys would raise his hands. "Sir," he would say, "doesn't that verse mean this?" and he would proceed to give the Catholic interpretation. This happened so often and the objections were so difficult to answer for the Protestant ministers that

a regulation was passed that no St. Xavier's boy was to be allowed to ask a question in the Scripture class.

The curriculum in the schools is about what it is here in the States except that it includes a bit more. Our boys take as their second language their own native tongue, and in the state examinations do better than the government school boys who concentrated their main attention on it.

The high schools do not give their own diploma. In each Indian province or state, there is a state university which confers all diplomas. The officers of the university make up examinations for the degree or credits to be awarded at the end of high school. The boys and girls come to the place specified for the exams and take them for the degree. The schools therefore only fill the role of preparers or tutors for the state exams. The state universities award all the degrees.

We have a very good record in the exams. Most of the state high schools only get about 30% of their pupils by the state exams, while our schools have very high averages. Father Moran's school at Patna, for example, has an average of 99%.

The Jamshedpur mission of your province (Maryland) is only a few hours ride to the south from our mission. It is in the coal fields—the Pennsylvania of India—and is a manufacturing city. For instance, it has one factory that turns out 2,000,000 tons of steel a year. When you consider that the total output for all the steel factories in the United States is 90,000,000 tons, you will see that this is a pretty big output for one factory. Besides the steel mill, there are several other large factories, putting out steel plate, steel cable, wire and so forth.

The result of having all these large factories is the very large number of engineers and other trained and well-educated men who live in the city. These, with their education, have come to look upon their native Hinduism with scepticism, and are quite open-minded. They wish their children to get good educations and

are very ready to support a good school. For example, the Sisters of Apostolic Carmel announced that they would open a college for girls in Jamshedpur. They came to the town, invited the people to a tea, and at the tea announced the opening of the college on the following Monday. By the time the tea was over, the Sisters had forty girls already enrolled in their college.

The history of Apostolic Carmel by the way is very interesting. Some Carmelites from Europe (Italy and France) had come—a handful—to India to start a Carmel. But after being here for a few years, they got absolutely no vocations. They were sadly packing for a return to Europe, and were about to leave when the old Bishop of their diocese said, "Why are you letting yourselves go away discouraged? Start some schools and you will get all the vocations you want. Get out and meet the people."

"But we can't, your Excellency. That's against the Carmelite Rule," was the reply.

"Change the rule," he suggested to them. And they did, meeting at once with marvelous success. They now have a thousand nuns, most of whom have their M.A.; and, besides many High Schools for girls, they have two colleges. Moreover, the scholastic level in their schools is very high.

It is only a few hours ride on the train from the coal mines of Jamshedpur to Patna where our Mission is located. Working together our two mission provinces will be able to work wonders. There will be many things that the two missions will be able to help each other out on; you can count on us in Patna to cooperate with you in Jamshedpur in every way possible to the nth degree. Working together we can produce marvels in the very heart of India. And I believe that we shall.

OBITUARY

CHARLES W. RILEY

1919 — 1946

Those of Ours who lived with Charles Wise Riley will find this biography unnecessary and inadequate—unnecessary because the heroic story of his nine years in the Society is too fresh in their memories—inadequate because the full story of a straight, generous and supernatural life cannot be told without extending our necessarily restricted limitations of space. Others who never knew him may find this a spring of inspiration and a record of a young Jesuit heart. Memories of the big and little things along the way, ever so many impressions and observations of others from a wide variety of sources, interlaced with excerpts from his letters home and to fellow-Jesuits will reveal without completely exhausting the three-dimensional stature of his unfailing love for God and man.

Charles W. Riley was born in Washington, D.C., on May 19, 1919, the second of four children. He attended St. Joseph's Parochial school for a few years and when the family moved to Brookland transferred to St. Anthony's. After learning how to serve Mass, Charles volunteered his daily services at the nearby Franciscan Monastery. Here he received Holy Communion every morning save one, when his mother thoughtfully allowed him to sleep because of the deep snow and bitter cold. On awakening, Charles was so seriously disturbed that he said to his mother: "Please, Mom, don't ever do that again." His mother "joyfully pondered these words in her heart" while the youngster cheerfully went about "His Father's business" through the rest of the winter. Charles had already begun to display his special devotion to Our Lady and it pleased him to serve Mass during May at the beautiful outdoor grotto at the Monastery.

In grammar school Charles was an honor student, acted in the school plays, started piano lessons, acquired the nickname of Buddy, and played a good game of ball. Small of stature, a condition that would remain as permanent as his smile, he substituted grit for bulk and made many a score from his right-halfback position. After an 8th grade game one day, he returned home with a victory, casually remarked that he had a twitch in his right shoulder and went about his duties. Two weeks later his mother noticed that he flinched when he tried to put on his coat, and immediately took him to the doctor who discovered a broken collar-bone. A schoolmate, now a Dominican, writing about these early years remarks: "It must have been about the 4th grade at St. Anthony's when I first met Buddy and ever since then, he was always the cleanest and the best of any of us. I was proud to have known him and to have grown up with him."

There was no doubt in Mr. Riley's mind where his son Charles would go for high school. Although a non-Catholic at the time, Mr. Riley was pleased with the work of his eldest son, Bill, at Gonzaga. Charles therefore went to Gonzaga, where he participated in every type of extra-curricular activity, maintaining meantime one of the highest scholastic averages in his class. Toward the end of his junior year, his father received the grace of conversion just a short time before his death. For ten years Charles had prayed for that grace and for the remaining ten years of his own life gratitude for that grace had top priority on his thanksgiving list. Returning to school in the fall, he was elected Vice-President of the Senior Class, led the cheerleaders, acted in the school play, took part in the prize debate, played on all the athletic teams of his own class and was Grand Knight of the Knights of the Blessed Sacrament. At the end of senior year he received the gold medal from the Civitan Club of Washington as the most outstanding graduate of Gonzaga's class of 1937.

A Jesuit, contemporary of Charles at Gonzaga,

writes: "Charlie first began to impinge on my consciousness as exceptional from the earliest I can remember of him. If something were being done for the school, *he* was doing it and very often the something in question was one of those jobs which bring very little recognition. He was serious and intent whether playing or reciting. Everyone at school respected him, but over and above mere respect was added real affection. He was completely in control of himself, very close to God and would frequently be seen making a visit to the chapel. Most people seemed to think that he would become a Jesuit, not from anything that he said, because he rarely talked about himself, but because he had so many worth-while qualities that those who knew him felt he would be sure to use them where they would do the most good."

The story of his vocation is partially told in a letter Charles wrote after four years in the Society. "I read the pamphlet 'Captain of his Soul' while I was in fourth year high and nothing impressed me more than did this life of Francis Cullinan, S.J. I read it over about four times without exaggeration. My mind was pretty well set on the Jesuits at this time, but this booklet confirmed me in my desire to enter the Society." On the vigil of Our Lady's Assumption in 1937 he entered the Jesuit Novitiate at Wernersville, Pa.

Charles was handsome and small, five feet four inches small, but strong, weighing about 140 pounds, with powerful arms and shoulders which would propel many a homer into the "Greek Theatre" and a rugged back that would get plenty of action at Laborandum and in the Philippines. Before long, novices would realize that he was as thorough in the kitchen as he was solid in the observance of rule and just as happy in either case. Fellow postulants found him slightly reserved, an interested listener, with a steady spontaneous smile that remains one of their happiest memories. His first letter home includes among other observations these words of assurance to his mother: "I am quite certain that I will be very happy at

Wernersville. The spirit of friendliness and devotion enkindled in all here by Christ is too strong to be resisted."

One of his "angels" during his postulancy was Michael J. Cashman, S.J., with whom Charles was destined to share the war years in the Philippines,—whose heroic life in the Islands and equally heroic death in the States on January 27th, 1947 is another story, to use his favorite phrase.

The secret of Charles' Jesuit life was his immediate and whole-hearted acceptance of the Ignatian assurance that "the closer one shall bind himself to God, and the more liberal he shall show himself to His Sovereign Majesty, by so much he shall find God more liberal towards him and be daily more fit to receive in greater abundance His graces and spiritual gifts." His capacity for personal sacrifice grew steadily, quietly manifesting itself in volunteer work in the kitchen, visiting and helping the sick, making his presence felt whenever and wherever possible, efficiently and without ceremony. Neither his generosity nor the depth of his union with God nor his tender manly devotion to Our Lady escaped the notice of his fellow novices. At his first chapter, they gave their own version of "well done, good and faithful servant" to one who had caught the spirit of the third degree of humility and cheerfully observed in a delightfully human way the two greatest commandments. Years later, reminiscing on the darkest days of Los Banos he would write: "If there is anything that has impressed me deeply, it is certainly the power of prayer when said with complete faith and utter abandonment to the will of God. I can almost say that I've seen the hand of God, in His Providence over us, reach out and take care of us in a tight situation." Here at Wernersville he was daily acquiring that habit of familiar intimacy with God, which was to prove such an invaluable asset to himself and others in the prison camp. His interior peace and even disposition were rooted in a well-ordered, completely supernatural life with the obviously happy result that

nothing bothered him and he bothered no one. That one could live such a life without wearing a halo and without prejudice to the feelings of others may well be the basis for this observation of a contemporary Novice: "He was, during the noviceship especially, a source of inspiration to me with his careful observance of the rules. Yet there was something more than this in Charlie's make-up that made us admire him so. The warmth of his smile and the glow of his personality gave to everything he did his own peculiar Midas touch, turning it to gold."

Random memories of Secundi year fill out the noviceship picture,—his appointment as "Sub," a position which neatly balanced his willingness to serve with opportunity to give,—"angel" for a postulant brother, —occasional hours of piano practice against the day when he would take over the organ, *sede vacante,* and have the keys jam at his first public appearance,— weeks and months of daily cooperation with God and man,—a brief moment of athletic glory when he led the villa softball league with a potent .600 average,—and finally vow retreat.

In the beautiful chapel he loved dearly and visited so frequently, Charles took his first vows in the Society on the Feast of Our Lady's Assumption in 1939. Most of his free outdoor time during that summer he spent painting a pagoda which Fr. Dominic Hammer, S.J., Wernersville's version of Mr. Chips, ordered for the Juniors. There is a story connected with the building of that pagoda which merits retelling. Six Poets had volunteered to dig foundations for the posts. While the Rhets were at German class, the six Poets dug, finished their task and retired for a short swim. Class over, some of the Rhets went on a tour of inspection during which time one assured another that he could tell which hole Charles had dug. As sometimes happens even in the Society, the statement was doubted, then investigated, finally vindicated without any reflection on the quality of work done by the other five. Charles had first cut away the sod in the form of a

rectangle, then excavated, leaving a perfect box as a readily visible clue to his work. The example is given merely to show his absolute thoroughness in all departments. Apply that habit of completeness to his classical studies, add the happy faculty of living constantly in the present, subtract whatever difficulties he might have had if he had not previously mastered the intricacies of Latin and Greek grammar, multiply by two because he never could have done it alone, and you have the formula for his juniorate career.

So far, enough has been written to put you on speaking terms with Charles Riley. To really know him however, to appreciate his full worth and to know what he thought and how he felt, it is worthwhile to examine his writings. It is fortunate that many of his letters are still preserved; they will serve a double purpose, first to mark the passing of years in the Society, second to reveal his ideals and inmost thoughts.

At the end of Poetry year, the Juniors enjoyed a three week villa at Woodstock, while the Theologians and Philosophers were at their respective villas. Commenting on the Rhets who remained there to begin their philosophical studies, Charles wrote: "The bus on the way home to Wernersville was quite empty compared to the full happy bus coming down. Still we can't stop in one place; we must keep moving up the rungs of the Jesuit ladder." Of the retreat that followed, he noted: "Personally, the Exercises seem to grow more vivid, get more vitality in my own life. Practice makes perfect, they say; so I guess that despite myself, the more I hear and study them, the more I absorb them. Stay in the sun long enough and you'll get tan." His passionate love of the priesthood overflows in these words he wrote to a Philospoher at Woodstock: "You walk in the shadow of the priest, eat, sleep, pray, play and work in the very shadow of the priesthood and that is a tremendous consolation. The priesthood is a great gift of God and something which we owe to Him alone. Not one inch of us is worthy of such a gift, no matter how hard we may try to make

ourselves worthy. Like sanctity, it belongs to those tremendous, sublime graces of God."

At this time he was appointed athletic manager of the Juniors, a position which combined the worries of a captain with the work of a ground crew. Much of his conversation was colored by figures drawn from the ball field which easily explains why he wrote: "next Tuesday, we start the classical ball rolling again. But if there's one ground ball that I am not going to muff, it's Rhetoric." Patience and steadiness he explains this way: "A ball player in our league never gives up, but keeps stepping up to take his swings."

On the occasion of the 400th anniversary of the Society, he commented: "The Society is wonderful and it is so because we are striving according to its ideals and spirit to be like Christ, the perfect human, the summa of humanism. We are not original in any good whatsoever we do, for Christ Our Lord has done it before us. The more we became like Christ, the more wonderful the Society is, because then it is a Company of other Christs."

Lamenting Brother Goergen's sudden death in January of 1941, Charles paused to write: "The people who make lasting impressions on us, the ones who influence us most, are not those who talk a great deal and act big, but rather those who live the Jesuit life perfectly and quietly and who do their work without a lot of pomp and ceremony. The men have been influenced and impressed by Bro. Goergen, but it isn't until we miss him in our lives that we fully realize just what kind of a Jesuit he was."

A coming attraction that never assumed the form of a complete distraction was the possibility of going to the Philippines. "The Islands," he wrote, "are an uppermost thought in my mind and I am praying pretty hard that God will grant me this favor. Every day I say a *Memorare* for this intention, not for mine alone but for the others also. Competition is strong, but Our Lord will choose well. I am doing my best to earn my way over." On Feb. 18, the candidates were

informed and the field was narrowed down to four; two would be chosen from that group. Charles wrote: "the day that Father Rector (Rev. Joseph S. Dinneen, S.J.) told me that I was one of the candidates, my heart kept doing a double somersault, I was so happy and thankful. I could hardly believe that the realization of my biggest desire was so close at hand. Now it is up to Father Provincial (Rev. Vincent L. Keelan, S.J.) to make the final announcement. We must just wait patiently and let Our Divine Lord take care of everything." Asked whether he thought the Asiatic crisis might interfere with sending missionaries to the Islands, Charles answered: "As regards the Japanese situation, I am not worrying. Our Lord will take care of that business. The main thing now is the final appointment by Fr. Provincial. Until news definitely comes, I am keeping myself busy with my books and other work." Word came in the middle of March that he and Charles Wolf had been selected to go to the Philippines. "That night," he wrote, "I was not able to sleep. Now that Our Lord has shown me that my desire was His Will also, my happiness is unlimited. I feel woefully at a loss to show the thanks that I would like to show Our Lord, but maybe someday I can do something big for Him in return for this favor."

An opportunity to prepare for that "something big" soon presented itself. The missionary departure ceremony took place on May 18, 1941 at Fordham. A short time afterwards, their sailing plans were delayed, then conditionally cancelled as the ominous thunder of war clouds reverberated through the far East. Back to Wernersville and regular order went Wolf and Riley. The latter wrote: "We are still hoping for a boat. Our trust is in God." Three weeks dragged by with no further word. Together with the other Juniors the two grounded missionaries journeyed to Woodstock for villa. Charles wrote: "I was disappointed, not broken up by the cancellation of our trip, but that is not interfering with villa or anything else. I am enjoying myself and calmly waiting for further news." "Let all

with true obedience leave to the Superior the free disposal of themselves and of all they have" takes on added significance when applied in such a concrete instance. Orders finally arrived to entrain for the West coast on July 12th.

At the end of the handwritten, 62 page dairy of his trip to the Philippines, there is an added page bearing this caption: "*Haec olim meminisse iuvabit,*" countersigned by many Jesuits. The hundred or more Jesuits who read that page should know that that one page is priceless in the eyes of Mrs. Riley. The diary is a spiritual cardiogram of his Jesuit heart. Of the final farewell in Union Station, Washington, he writes: "Mom, Bill and Al came down to see me get the train to Chicago. It was a quiet sendoff and I was glad, for 'fuss and feathers' was always annoying to me. I left my family with a calm mixture of sorrow and joy." He enlarges on this typically human reaction in a letter to a friend: "I felt peculiar all right. It was sorrow at leaving my family and yet joy that at last I was on my way to the Philippines. My ride to Harrisburg was lonely and I kept telling myself that Mom and the boys would be blessed more, because of the sacrifice they and I were making in severing close connections for six years. Also it meant separation from my fellow Jesuits. When you leave the men you have grown up with for four years, you feel their absence. You realize a little bit what Christ felt when He was left adone on Calvary by the men He had lived with for three years. Our case is unlike His, of course, but it helps in the realization of what the human Christ felt."

In San Francisco, the missionaries discovered that their boat, the President Harrison, would not sail for another week, a delay that gave them sufficient opportunity to visit our colleges and the many historical points of interest nearby. His diary playfully records that "the wines at Los Gatos are excellent, as we soon found out, for the brother in charge insisted that we sample different types and no one was reluctant to do

so." His first experience with strict contemplatives brought this reaction: "The night before we sailed, we visited a Carmelite convent of nuns, exiles from Mexico. Of course, we couldn't see them at all because they were behind their veiled grill, but we were completely revealed to them. Their voices just bubbled with happiness and they repeatedly promised us prayers. With a convent of Carmelites on our side, we are blessed over and over." After the gangplank was raised on the evening of July 23, 1941 he wrote: "Delay and postponement had given us many pleasant experiences, but our one big desire was to get to the Islands. We were most happy to be on our way at last. Quietly we watched the lights of San Francisco become smaller and smaller." From Honolulu, July 30 he wrote: "The trip over has been fine. The sea liked me and I liked the sea. Every day I've served mass." A postcard from Shanghai on Aug. 13 adds: "The Navy men are fine companions. Most of the passengers are navy officers. Travelling with the six Jesuit priests, 5 American and one from China, is most enjoyable."

His Diary tells of a visit to a Catholic orphanage in Shanghai where there was a special room for deaf mute children. "The Sister in charge," he writes, "was overwhelmed to hear that I knew the signs and the kids watched me talk to them in signs with the biggest smiles on their faces that I have ever seen. But I soon discovered that they could read only a few of my signs and I only a few of theirs. However signs weren't at all necessary. There was sort of a mutual understanding in their hearts and ours."

"Home at last" is his first greeting from Novaliches, written on Aug. 23, the day after the President Harrison docked at Manila. He adds: "the spirit here is excellent. We're small in numbers, but the men pull together. I'm certainly happy to be here." The source of that happiness he reveals in a letter written after a few months in the Islands. "Missionaries," he notes, "have feelings of loneliness and separation from their dear ones, but they are joined with all of Christ's feel-

ings and thoughts. Knowing ourselves, we rely on Christ more and more. Because there is the sacrifice of dear ones and friends, Our Lord gives extra graces to us, for there is great happiness for all of us here." He matches the adage "In Rome, do what the Romans do" with this viewpoint: "The Filipino Jesuits I like tremendously. I'm making it a point to know them better and to get more acquainted with Filipino ideas." He asked permission to become a Filipino citizen during this time, but the Spiritual Father advised him to delay that move.

That our men in the Islands were alive to the proximate possibility of war in the far East is brought out in a Christmas message to a friend. He writes: "In a few days, a boat is supposed to leave the harbor for the States and if it isn't sunk on the way, it will convey my Christmas greetings to you." As the ceiling of peace approached zero, he wrote home honestly and accurately: "To be frank, the situation is very serious here and some of our Fathers think that something is going to happen. What war will bring, no one can say for sure. However, Mom, don't you worry about me and the rest of us Jesuits. The situation may be changed when you read this letter, but remember, trust in Our Lord to take care of everything. Our life is going on just the same, studies, prayer and work. This war business is a far cry from the peace of Christmas, isn't it? I'm looking forward to a happy Christmas here in the Islands."

"Chance of a Lifetime" was the title of the play the Philosophers at Novaliches were preparing for Christmas, but the Japanese reversed the title when they bombed Pearl Harbor, blasted Nichols Field and invaded the Philippines. Volume LXXIV, №3 of "THE WOODSTOCK LETTERS" gives an eyewitness report of the uncommon valor displayed by our 297 Jesuits who shared the hopes while dividing the fears of the Filipino people during those four years of war.

From Dec. 8, 1941 till the day of liberation, Feb. 23, 1945, relatives received only one letter from Ours

interned in the Philippines. After almost 2 years of "protective custody," Charles wrote to his mother: "God in His all-provident goodness has taken the best care of me and my fellow Jesuits, and I feel sure that he has given you many graces to comfort you in your anxiety and trials. I am very well and happy, continuing my studies. As I write this letter from Santo Tomas, I have almost finished the 1st semester of my third year of philosophy. We have regular classes every day and have been leading our ordinary Jesuit life. Keep smiling, cheerful and trust in our dear Lord to take care of us all. My studies keep me quite busy, so I find that the time passes quickly. Trust in God, do not worry about me, for I am all right and happy."

On July 9, 1944, eighty Jesuits were transported by covered trucks to Los Banos, some 34 miles southeast of Manila. 2156 internees were to call this reconverted pig pen their home for the next seven months. Starvation, monotony, confinement and probable future destruction were four problems that arose daily in the minds of every prisoner. Co-sharers in these bitter fruits of the co-prosperity plan of the Japanese empire tell the story of the little cook and wood-chopper of barracks nineteen. Here are their reports, briefly telling how Charles spent his time at Los Banos: "Wood hauling was done only by the strongest. Charlie was strong. Each day with his golden beard, tanned chest and back, he marched out with the rest of the crew to cut wood. His clothing was khaki shorts, patched a dozen times. Returning to the barracks he helped cook in the Jesuit kitchen. It was a difficult job, because there was the sad task of feeding inadequately those you loved. He was good tonic for weak faith or shaky hope. He had a serenity and a smile that made you glad to be there just to see it. His ever ready smile and his willingness to chip in and help were a source of encouragement and heightened morale for all of us. While most of us were conserving energy, we were edified by the sight of Charlie going about

among the men, making converts and bringing back fallen away Catholics. He had a deep consciousness of his vocation and lived it up to the hilt. He was completely generous, happy, hard-working, a noble Jesuit, delightful companion and co-worker, forever cheerful, forever thinking of ways to help others. Charlie also sang for the camp and his voice was exceptionally pleasing in a quartet or alone. He made his personality the property of the camp." Previously Charles had said that God might one day give him an opportunity to "do something big in return for the favor of his missionary vocation," it had not been an idle statement.

General McArthur called the liberation of Los Banos on Feb. 23, 1945, one of the most successful operations of the entire war in the Pacific. For the internees, the sudden arrival of the paratroopers by air and the loyal Filipino guerrillas by land could not have been more timely. Our U.S. Army intelligence corps in Manila had received word three days previously that the prisoners at Los Banos would be executed on that day. The following morning Charles wrote home: "Right from the start, let me tell you that your old Buddy is in fine fettle, free, happy and well. I cannot describe in words how much God and His dear Mother have protected and blessed me and my brother Jesuits. Let me describe myself for your joy. Brown as a bear, with a beautiful beard, 120 pounds, healthy and happy. Our life won us many graces and blessings and I feel myself a better Jesuit for having been in the prison camp. If superiors want me to stay and help rebuild the Philippines as a Regent, I'm sure that you will be happy. My whole three years here have been most happy and full of interior peace, by seeking always what God wills through superiors."

At this time it was thought that about 10 scholastics would remain behind in the Islands to help in the relief work with Fr. John F. Hurley, S.J. Charles wrote: "I jumped at the chance to stay here and my name was put on the list to stay. But since all our schools were

in rubble and the Filipino Jesuits were already overcrowded in their two remaining undamaged residences and especially since food was difficult to obtain, Fr. Hurley decided that all the scholastics would return to America."

Meanwhile in a recuperation camp at Muntinlupa, south of Manila, the American army was slowly but sanely accustoming our liberated Jesuits to the novelty of a full, well-balanced diet. Charles wrote home: "I have been here for three weeks and you should see the change in me. Good American food has put me back on my feet squarely and I think I could safely lick my weight in Japs. In the meanwhile, besides growing fat, I keep myself busy talking with the soldiers, visiting the hospital wards and writing letters to the folks of the soldiers I meet. My three years here have been packed with experiences, but all of them have endeared the Philippines and the Filipinos to my heart. They have suffered greatly through Jap cruelty and that's why I wanted to stay,—to share in their sufferings and in their joys of rebuilding the Philippines. But God wills me to come home and since this is the case I am looking forward to the States and you with the greatest anticipation." After six weeks of army food and American generosity, the group of returning Jesuits was ordered to board the S.S. Admiral Eberle on April 10, 1945. "Home at last," an old label with a comfortably new meaning, was realized on May 9th.

Charles wrote about a second mixture of joy and sorrow a short time after he arrived in Washington. "It was hard," he says, "leaving behind our Filipino scholastics to do all the work, but we had no choice in the matter. When we left Manila for the States, they were starting elementary schools for the children, distributing food and clothing and working tirelessly in other ways. The Filipino Jesuits showed they were made of heroic stuff when the siege of Manila started. After seeing Manila in ruins, I really felt bad about leaving our friends behind. I love the people and

Manila was like a second home-town to me, but God knows best and He wanted me to come home and give Mom the happiness and consolation she so richly deserves."

After their arrival in the States, the missionaries were given some time in their hometowns to visit their families and catch up on the many missing chapters in the lives of their dear ones. During that period, Charles found some time to give talks on the Islands to the student body at Gonzaga High School and to appear at Mission benefits as an added attraction and a concrete example of a liberated Jesuit. At that particular time a liberated prisoner of war or civilian internee would have been classified even by the government as a very important person. "Barkus is willing to put in an appearance at bingo parties or communion breakfasts," Charles wrote, "for these talks will help the missions and boy! do we need help now!"

From Washington, Charles went to Woodstock for villa and retreat. During his stay there, he was appointed to teach at Georgetown Preparatory School. Reminiscing on this period, a fellow Regent adds these impressions: "I first saw Charlie at Woodstock after my return from West Baden. I remember walking around the mile path with him, as he told me about the Islands. I had to prod him to tell me about some of the pain and the annoyance, but he referred to all of it as a 'good experience,' and did not seem to regret it at all. I saw more of him in summer school at Auriesville where I hardly ever reverted to the fact that he had been away so long. One evening recreation there, we went out with some of the youngsters who were helping about the house and we told ghost stories in a deserted barn. On the way home, Charlie suggested that we say the stations with the kids; so we took turns saying them. The simplicity and calmness of his spiritual life came out in those prayers he said before each station."

At Georgetown Prep, he taught Religion, Latin and English, coached the grade school athletic teams, su-

pervised a Freshman class paper and directed the publication of "The Little Hoya."

His first Christmas home gave him an opportunity to turn his attention temporarily from his work in the classroom and his help on the ball field back to another Christmas and another world. He wrote: "Me and Al (his younger brother) were out at the Prep for Midnight Mass. Christmas, as you can well imagine, was quite different from last year, at least in a material way. Spiritually, I think our Christmas at Los Banos was about the happiest I've ever spent. I mean what I say. There were no distractions to turn our minds away from the profound truths involved in Christmas. I shall never forget the Midnight mass we had in camp. Despite our circumstances, all who were present were lifted out of themselves and peace came into our hearts. Our poverty and wretched conditions meant nothing to us at that moment. A little Baby-God was with us."

At Easter time, just a month after he had visited Woodstock to see the special ordination for the Philippine missionaries, Charles wrote: "You know how the Woodstock ordination affects people, but no ordination affected me as this one did. You can imagine how I felt when I saw my former companions in the Islands ordained. It seems about a day ago that we were plodding through the Los Banos mud hauling wood together, sharing one another's burdens and keeping up the spirits of all. Now they are priests." In the same letter discussing the possibility of returning to Woodstock for theology on the following status, he added: "The school year is almost over and it is hard to realize that my first year of teaching is almost finished. It has been a happy year here at the Prep and I look forward to another year with keen anticipation. Although nothing definitely has been told me yet about next year, still many things indicate that I will be teaching again. I am glad, for another year's experience will be most valuable to me."

Two weeks of repetition went by. Suddenly without

any warning, he died of a heart attack at 1 A.M. on May 17, 1946. He had lived quietly and without ceremony. He died quickly and without company, just two days before his twenty-seventh birthday.

The Office of the Dead was read in Our Lady's Chapel at Georgetown Preparatory School immediately before the funeral mass at 9 o'clock on May 20. Eight of the boys from his class were pallbearers. The Rev. William F. Maloney, S.J., President and Head Master, said the low Mass, which was served by the students. The procession of 55 cars and 3 school buses received a police escort from the school to the cemetery at Georgetown University. Two Holy Cross Sisters and one Maryknoll Sister who had shared the years of internment with Charles in the Islands were among those present at the funeral.

A few days after Charles had died, one of the students collected the observations of the boarders who lived on the corridor which Charles had prefected. Two of these spontaneous tributes give us a resumé of the attitude of the boys toward their prefect. One wrote: "I think Mr. Riley was the best priest I have ever met, because he could really understand boys and everybody could approach him and tell him their problems and he would give them the best advice. That is all I cay say in words, but what I feel inside me couldn't be put in plain words." The other wrote: "He was most understanding with boys. The quality I liked best about him was his fairness to everyone. I certainly appreciate all that he did for me. He was the kind of man everybody liked because he favored no one. Mr. Riley worked very hard in trying to do all that he could for the boys."

One of his early superiors (His novice-master, the Rev. William J. Hoar, S.J.) gives us this summary of the life and death of Charles W. Riley: "One thing that strikes me is the Providence which scratched off so promising an apostle. God is primarily concerned with the individual's own soul and when that soul unvaryingly manifests all that the Lord Himself summed up

in the phrase "becoming like little children," then we can never be surprised at what hour the Father calls His child Home. Most of us go through many stages of sophistication and disillusionment and terrible struggle to "put off the old man" in order to reach divine childhood,—the state of heavenly maturity. Charlie was one of God's happy favorites who never left it. He had a perfectly candid soul, pure and sunny, yet equally ardent and enthusiastic about play and prayer, work and study, whatever His Father's business of the moment happened to be. In him, nature and grace dwelt not only in just harmony but joyously. Having every physical and intellectual gift and in addition so personally charming, he never showed the least sign of pride. He also passed the most observant judges in the world—even in those days the children to whom he taught catechism apparently gave him the same place in their little minds and hearts as his Jesuit companions and His Master in Heaven."

Man is prone to judge the completeness of a life by the number of things done and victories won. The essential accomplishment of this life was a complete giving to God and to man within the field that God alloted to him. Time is no factor here. The consoling words of the Church's greeting on the feast of St. Stanislaus give the real answer: *"Consummatus in brevi explevit tempora multa.*

R. I. P.

VARIA

The American Assistancy.—

Maryland.—The following speaks for itself:

Apostolic Delegation
Washington, D. C.
October 12, 1947.

Reverend Laurence J. Kelly, S.J.
Reverend Thomas A. Becker, S.J.
Reverend Joseph J. McLoughlin, S.J.

Reverend and dear Fathers:

It is with sentiments of genuine pleasure that I bring you this message. On this joyous occasion of the celebration of the Sixtieth Anniversary of your entrance into the Society of Jesus our Most Holy Father, Pope Pius XII, has very graciously deigned to bestow upon you his special Apostolic Benediction. This blessing is granted as a token of the paternal affection of the Sovereign Pontiff and in recognition of the outstanding service you have rendered the Divine Master during the past six decades.

It is the express wish of His Holiness that this Blessing be shared by all the members of your Community and by all your relatives and friends who join with you in celebrating this happy day.

While conveying to you this august message of the Holy Father I wish to add my personal congratulations and good wishes. I trust that this Blessing will bring with it many and abundant graces to reward you for past devotion and to strengthen and encourage you for the years which lie ahead.

With renewed felicitations and sentiments of esteem, I remain.

Sincerely yours in Christ,

✠ A. G. Cicognani
Archbishop of Laodicea
Apostolic Delegate.

Hurricane In Southern Province.—Sometimes things seem pretty futile. All summer long, throughout the Province, sandblasters, carpenters, and painters plied their trade, withdrawing only when school started, and leaving the various buildings looking immaculate and solid. Then out in the ocean somewhere, a little breeze decided to be a big wind, and headed for shore, gathering strength and power as it moved. By the time it reached the West Indies, it was a raging storm, with torrential rains, and winds measuring 100 miles an hour. Like a maddened giant, the storm lashed at Palm Beach, tore at the roof of the school building, flooded the class rooms, and ruined in an hour the ceilings that had been painted during the summer. In Miami one of the Church's bevel-glass doors was smashed in, and the copper coping ripped off the front of the building, while at the Gesu designated as a Red Cross center, the Fathers fed, housed, and gave first aid to 250 men, women and children. In New Orleans, bunks in the classrooms of Jesuit High served the refugees. The High School Villa on Lake Pontchartrain was completely washed away. Loyola lost half the roof of its gymnasium, and its Villa was all but smashed to pieces. The fathers there contacted government agents, and arranged for a former barracks to be dismantled and set up on Shell Beach to shelter those whose homes had been smashed.

Then the wind died down, and the rain stopped.

From Other Countries.—

France.—Americans find it hard to realize that whereas here the terms "working class" and "upper class" and similar expressions are merely convenient tags, used to designate amorphous groups who earn their living by manual labor, and to distinguish those who stay at home from those who winter in Florida

and spend the summer at some fashionable resort, such is not the case everywhere. Cholly Knickerbocker and others of his ilk, who spend their time reporting the doings of the so-called "cafe society" for the benefit and vicarious enjoyment of those who are too tired, too sensible, or too poor to spend a dollar for a bottle of beer and half that for a pack of cigarettes in return for the dubious privilege of seeing some actor and his latest companion perform the commonplace task of eating, are for the most part regarded with tolerant contempt, and dismissed lightly as snobs. All of which is an indication of sorts, that Americans are not conscious of the terrible and rigid meaning which the word "Class" has acquired in other lands. The American laborer is conscious of no special stamp which sets him apart socially from the cab driver, the furniture salesman, or the fireman. But in France, such is not the case. In fact, the laboring class is an entitity so distinct from other classes that the French Jesuits have set up a group apart, a mission among the workers. These men, in lay attire, go out into the shops and factories, and work, side by side with the factory hand and the oilers.

The adventures of one of these men, Fr. G. Pierre-Puysegur, set forth in a fascinating article in "Compagnie", is very disturbing. It comes as a distinct shock to realize that a large section of the people of France, "the oldest daughter of the Church", has drifted or been pulled away from their traditional faith, and that Communism, like a dark miasma, has spread through them, accentuating the differences and emphasizing the gap that separates them from their countrymen, preying on the normal and thoroughly understandable pride that makes men resent people who consider them inferior. Yet this is the case, and that is why men like Fr. Pierre-Puysegur have doffed their clerical attire and become, to all appearances, simple laborers, in an effort to find out just what conditions are, and discover the causes, and if possible, the remedy.

Last year, Father worked in a factory, making auto parts. Everybody in his section did the same thing. There were, he said, no young people there; the men and women were uniformly middle-aged, and uniformly Communist. The only difference was that some were more militantly so than others. This year, his mission carried him to a shop producing telephone materials, where the work was more diversified, and the employees more heterogeneous as to age and experience. There were experts in their own lines, and there were skilled men and women. The solderers, for instance, were mostly women, and mostly young. Here Communism was not so militant; but it was equally widespread. The women manifested almost complete indifference to politics, and when they didn't their interest was no broader than socialism.

But the general impression was most distressing and painful.

The working world, he remarks sadly, is set apart and cut off from religion by a "grande fosse", a great chasm. It is a pagan world, as yet unformed, but gradually assuming shape, slowly uniting, and doing so with no reference to Christianity. Man is merely a tool there, used for profit; the factories are enormous barracks, where men and women stand by their work ten hours a day. If they sit down, someone is quick to hiss: "Watch it, the boss!" and he's on his feet again. Fatigue weighs the body down, a heavy burden, smothering all likelihood, almost all possibility of intellectual activity and growth. The monotony of the work produces a profound ennui; there is no need for initiative, no place for the creative spirit. You don't have to try and understand the machine; you are merely a slave to it and to the heads of shops and factories, whose eyes are used only to inspect and criticise. If you're paid by the hour, you try to do as little as possible, and the motto is: "Don't go so fast. No matter how little you finish, it is enough to earn your pay." If it is piece work, your only thought is to make more money. Above all, there is the con-

stant yearning to escape, to break these bonds, if only momentarily for a chat about love or politics, or a cigarette. Any excuse is welcome, any pretext, because you're on the go from early in the day until the quitting signal sounds.

Then you go home, and the dwelling is another barracks. Two, or at most three tiny rooms, narrow, cramped, cheerless, piled one on another like rabbit warrens, without conveniences, without comfort, six flights up steep dark stairs, with the neighbor's windows so close that there is no hope of any privacy. There is no garden, where you may get a breath of fresh air, or grow a vegetable.

In desperation you go out: to the cinema, the cafe, the park, the street, anywhere. Men cannot endure long unbroken, unending, drab monotony; there must be some pleasure in life, and they naturally look for it in theatres, in dancing, in food, in drink, in sex. The crushing burden of the day makes it almost impossible for them not to seek compensation somewhere, some balance, to retain their sanity. The Communists, aware of this, turn it to class hatred, and promise them the factories. When their day comes, they will own the shops; they will be the lords of their masters. It is not hard to see how they are won over.

Nor is it difficult to understand how, living as they do, they drift to paganism. Some, it is true, still retain vague vestiges of religious sentiments. But "Le Bon Père Dieu" is only a phrase, whose meaning was long since forgotten. Some admit that there is Something "Up above," but who can tell what? Christ? He was the first Communist!

They have little or no contact with the clergy. Some, in deference to old tradition, still keep up certain practices, like having their children baptized, and receive their first communion. Outside of that, the only visit to church is for their marriage or their funeral. They do not practice their religion. Religion is, indeed, regarded as a force, but it is a hostile force, allied with

their enemies, arrayed against the organization of the world about which they dream. It is only too true, concludes Father, that in the words of Pius XI, "the Church has lost the working class."

It is a gloomy picture. And there does not seem to be any practical solution.

Addis-Ababa.—It is not generally known that the "Imperial School of Addis-Ababa" is conducted by the Jesuits. Even the students are not aware of the religious character of the men who conduct the school, and for the present, there is no religious instruction. It is a huge plant, thirty buildings, in a vast open plain, housing over 400 boarders, and numbering more than a thousand students, the majority of whom are Copts, with a goodly sprinkling of Musulmans, a handful of Protestants, and some thirty or so Catholics. The School is connected with the University of London, in whose name they give the Matriculation Exams, and accordingly, classes are in English.

His Imperial Majesty, who established and supports the whole thing, is vitally interested. It must be a bit unnerving to have the Emperor arrive unexpectedly, at odd times, and be closeted with the director for hours on end, seeking information about the smallest details, determined to be familiar with every facet of an institution which month by month runs more and more smoothly. His Majesty personally arranged to have the Director journey to America, Canada and England, providing him with a considerable sum for the purchase of office equipment, books, paper, and the infinity of things required for adequate physical, chemical and biological laboratories.

And, adds "Compagnie," from whose pages this item is taken, the foreigners who work so selflessly among them are regarded by the students with respect and "avec deference."

England.—Printers, publishers, and editors are by and large a harassed and gallant body of men. Their work is always under pressure: a deadline to be met, changes to be made, proofs to be checked again and again. There are always hazards, too: misprints, transposed lines, pied type. Equipment is expensive and hard to get. Labor is scarce, almost unreasonably costly. These and other burdens, however, are somehow borne. But for sheer gallantry and unexampled good nature, in the face of that war-born bane, the paper shortage, the men who run the English Messenger of the Sacred Heart are deserving of a special citation. The October Issue carried the following on its back cover:

POEM

The Editor, with fumes and snortage,
Discovers there's a "paper shortage"—
The patient printer smiles and bows and
Supplies a meagre 15,000
Yet ever zealous M.A.P. (†)
The Messenger did ought to see.
Promoters here, Promoters there,
Promoting motion everywhere,
Must not allow this awkward problem
To cramp their style and pace, or nobble 'em,
But run their promotes to the ground
And make them pass the copy round.

(†) Member of the Apostleship of Prayer.

COMPETITION

For the copy of the Messenger signed with the largest number of signatures of people who have actually READ it, a prize is offered.

PRIZE: Free copy of the Messenger for one month.

NOTE: The Editors' decision (whether or not to believe that the people who signed really did read the magazine) is final.

Spain.—There is no limit to the activities which Jesuits will undertake for the greater Glory of God. That goes without saying. There are times, however, when the variety assumes breathtaking proportions. In Bilbao, for instance, the Jesuits are conducting, of all things, a Banking Institute. Five evenings a week there are classes for an hour and a half on the various subjects connected with banking and finance. Naturally, there is also religious instruction and even a retreat. Naturally, too, the student who successfully completes the course is awarded a diploma.

But this particular sheepskin differs from others in this: presentation of the same at some of the banks is recognized by an increase in salary.

Holland.—Latin is usually regarded as a dead language. But the Royal Dutch Academy, being an independent body of men, appear to regard this popular conception as a lamentable misapprehension, an opinion which seems shared by Fr. Vittorio Genovesi, S.J. There must be something in what the Academicians hold, because for the third straight year Fr. Genovesi has carried away a gold medal for his latin poetry. This year's prize winner was a composition entitled "Amor Patrius." That in itself is quite a feat. But what inspires the suspicion that the Royal Dutch Academy may be right is the fact that the poem describes the escape of a prisoner of war from a concentration camp, in an airplane.

American Jesuit Books

Mother Seton. An American Woman. *By Leonard Feeney, S.J.* (New England Province). Dodd, Mead and Company. 1947.

In view of the steadily increasing interest in the cause of Mother Seton's beatification, Dodd, Mead & Co. have reissued the book that AMERICA PRESS published in 1938.

Those who did not read the first edition would be interested in knowing that it is the same delightful biography of Mother Seton by the same delightful Father Feeney. The friends of Seton everywhere will be grateful to the new publishers for making their favorite saint more widely known.

Those who did not read the AMERICA PRESS edition will be wondering how much of a new book is this revised and rewritten edition. It was for them that this reviewer compared the two editions page for page.

The revision is rather slight. The chapters are the same except that in the new edition the last tiny chapter is omitted. The paragraphing is identical throughout. In half a dozen places a longer paragraph is cut into smaller ones. The sentences are the same.

The rewriting is likewise inextensive. The only notable change is in an individual word here and there. Always the change is towards the less flippant and less offensive word. And some of the rewriting was done with an eraser.

The pronoun "I" is gone. Personal thoughts inserted into the first narrative are either withdrawn or rendered impersonal. In one or two places it is like a fire going out. The atmosphere is instantly colder. Feeney is vigorously rubbed out whereever Feeney managed to creep in, it would seem.

The new edition is rather a new opportunity to obtain the original delightful life of this remarkable American woman.

J. V. WATSON, S.J.

The Family For Families, *By Francis L. Filias, S.J.* (Chicago Province) Religion and Culture Series, Bruce, Milwaukee, 1947.

A headache is in store for the librarian who tries to catalogue *The Family for Families.* But don't blame its author, Father Filas. He has done a superb job. In 136 pages he has packed more erudition, dogma, moral, scripture and plain common sense than one would expect to find in half a dozen books. This, his second work, (the first was *The Man Nearest to Christ*) is a veritable *thesaurus spiritualis vitae* for the modern Catholic family.

Under the pretext of telling the story of the Holy Family,

this youthful author (just two years ordained) gives the prescription for solving the chief difficulties which confront most families living on Main Street. More than that, in a prayerful, meditative style, he tells the married couple how to model their lives on the lives of Mary and Joseph, and does so with a prudent sympathy which one might expect only in a white-haired priest.

He does not give points for meditation, but reading his book you are forced to make a meditation. He does not pretend to write an ascetical treatise, but he gives as much ascetcia as the modern couple need.

Quite obviously, no Jesuit will use this book for personal direction. But at least this reviewer knows of no other book which might so profitably be given to newly-weds, or even to a couple on their jubilee.

The book is not only a new one. It is completely different. In a way, it reminds one of a score of books on marriage, yet it is completely different from the most of them. A sub-title might have been, "How to Stay Happy Though Married." A more accurate one would be, "An Informal Treatise On Sanctity in a Happy Married Life."

J. W. MAGAN, S. J.

Apologia Pro Vita Sua, A Grammar of Assent, The Idea of A University, *By John Henry Cardinal Newman.* (Ed. Charles Frederick Harrold). Longmans, Green.

The recent announcement by Longmans of their plan to reprint Newman's writings was indeed welcome news. The entire stock at Paternoster Row was, symbolically enough, fuel for the bonfires of war that swept London in 1940-41. But out of the ashes come the first three of sixteen contemplated volumes in handsome binding and format. The series is fortunate in having as editor Charles Frederick Harrold, distinguished Newman scholar at Ohio State University. Dr. Harrold has supplied introductions helpful alike to general readers and Newman students, giving the historical setting for each of the three works and essaying briefly but well the real significance of the Cardinal's message in each. A judiciously select bibliography accompanies each volume as does a handy index.

On the whole, Dr. Harrold has given us a very worthwhile edition. One detects, however—and perhaps over-finely—incompleteness, rather than inaccuracy, in his evaluation of certain theological facts in the Newman saga. The highly important role of Grace in his conversion is overlooked, when he seems to attribute it merely to logical and emotional factors. One should likewise look for a clearer statement than the editor gives, especially for general readers, of Newman's synthesis of the autonomy of the various branches of learning with theology as their unifying and vivifying force, and for a more satisfactory resolution of what he meant by learning for its own

sake. It is so easy to confuse ultimate and proximate finality in the general reader's mind.

These, surely, are very minor strictures when we consider the general excellence of these renewals. The problem of faith and reason and the place of humanistic education in life were very warmly appreciated by this prophet of our modern spiritual crisis. Newman can well stand periodic rereading, if for nothing else, for his holistic and humane perception of truth, especially in the all important matter of human destiny—a perception, of which what may be called "Catholic rationalism" has proven itself quite incapable.

J. D. BOYD, S.J.

The A B C of Scholastic Philosophy. *By A. C. Cotter, S.J.* (New England Province). The Western College Press, 1947.

Father Cotter has now added to his original *Logic and Epistemology* (1930) an *Introduction to Philosophy* and an *Ontology.* In one volume of 428 pages he has ordered most of the matter ordinarily taken in the first year of the study of Philosophy. It may be presumed that most of the readers of this review are familiar with Father Cotter's presentation of philosophy either in the Latin manuals or in the original English edition, so that there is no need to insist on his concise style of presentation, the neat and clear distinctions that are typical of the author. Perhaps the most valuable feature of the present volume is in the analytical index, which is exceptionally complete, and in the bibliographies, general and particular, at the end of the volume. These together with the reading list placed at the close of each section are invaluable to both teacher and student of philosophy.

In the introduction of 41 pages Father Cotter gives the definition of philosophy and a brief historical treatment of the prinicipal trends and principal philosophers of the past. This brevity suits his purpose admirably, for he has not written a treatise but a manual to be filled in from knowledge of the teacher. At the end of the introductory section the author lists seventeen propositions which should be accepted at the beginning of philosophy; they are truths which philosophy will prove, but which, in his opinion, must be accepted "else no beginning is possible". (p. 41) Granted that it is not the business of the philosopher to destroy belief or certitude, and granted that these propositions fairly sum up the average convictions of the beginner in philosophy, the assumption that without any or all of them a beginning is impossible is simply not true. If it were, then scholastic philosophy would be closed to all except believing Christians, and its conclusions would be accepted philosophically even before any argument to demonstrate them.

C. J. DENECKE, S.J.